



Rick Hall.



Division

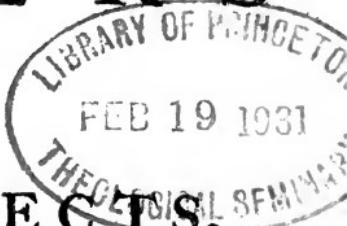
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Section

1198

# LETTERS

ON



## Spiritual Subjects,

AND

## Divers Occasions;

SENT TO

RELATIONS and FRIENDS.

Mrs Anne Dutton.

By One who has tasted that the LORD is  
GRACIOUS.

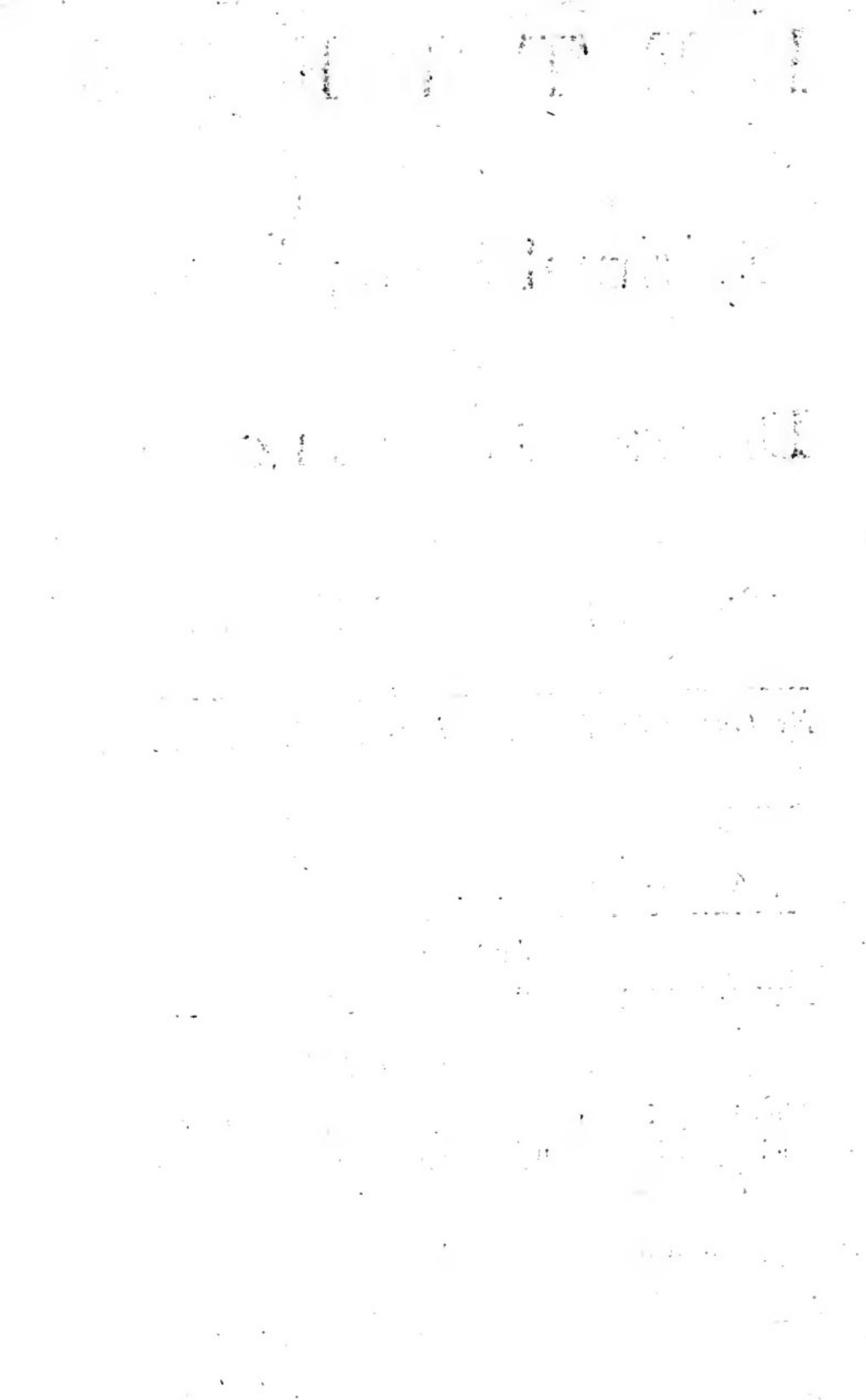
Wherefore comfort yourselves together, and edify one another, even as also ye do, 1 Thes. v. 11.

VOL. VIII.

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# LETTERS

ON

## Spiritual Subjects, &c.

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### LETTER I. To Mr. W.

*Ever Dear and Honour'd Father,*

WITH abundant Thanks for all your Kindness, I send a Line to tell you, That the LORD is infinitely *Good to me*, even *still*, a SEA of *Goodness*, that flows out upon me in rich Streams of Loving Kindness continually ! Oh how full is *my JESUS* ! and how free in the Distribution of all his Grace to *me* ! — And this JESUS, is *your JESUS*, my dear Father ! This LORD, is *your Lot*, *your Part*, *your God*, *your Guide even unto Death*, *the Strength of your Heart*, and *your Portion for Ever* ! — What then can you want ? Oh live continually upon, and to, your own LORD JESUS ! Labour after a growing Acquaintance with, and Conformity to Him, until that which is *Perfect* shall come. Oh how rich are you in CHRIST ! In HIM, in whom all the unsearchable Riches, and Glories of the GODHEAD dwell ! You have never yet seen a Thousandth Part of the Excellency of *your Beloved* ! There is an unsearchable

Depth, an infinite Height, a boundless Breadth, and an eternal Length, of Glory in *Him*! — But what shall I say? Words fail; there is such an Immensity of Glory behind! Neither the Tongues of Men, nor of Angels, can fully Tell, no, little can they Tell, were they employ'd to an eternal Space, *What your Beloved is!* HE IS WHAT HE IS! His Name is, I AM THAT I AM! No Knowledge, but that of *His Infinite Understanding*, is a Line long enough, to sound this immense OCEAN of Glory! Or to Tell *what your Beloved is!* — But what HE is, He is for You! All his immense Glories, are a SEA of Bliss, for You to swim in, to live in, and to delight yourself with, thro' Time, and to Eternity! — Wherefore, Follow on to Know Him, and let not Trifles divert you from Him, or disturb your Rest in his Bosom. Possess CHRIST daily by Faith; and in HIM you will be so full, that you can want Nothing, altho' you were surrounded with a Thousand Wants! And so happy, that you will fret at Nothing, altho' you were encompass'd with a Thousand Provocations! We can never want Happiness, nor be pinch'd thro' with Miseries, unless we go out of our God! When we forsake our Rest, all is Trouble. When we return again to the Bosom of God, and so long as we abide there, all is Peace. Oh Happy is that Man, that delights himself in the LORD: For HE shall give him the Desires of his Heart! — Wishing all Peace and Prosperity; I request your Prayers: and am,

*Ever Yours, at all Obedience,*

## LETTER II. To Mr. W.

*Ever Dear and Honour'd Father,*

YOUR kind Letter I receiv'd, and return  
 abundant Thanks. — May the LORD bless  
 you abundantly, in Soul, Body, and Circumstance!  
 May you live *from Him*, and *to Him*, and rejoice in  
*Hope* of that happy Day when you shall live *with*  
*Him!* Yet a *little while*, and we shall *see Jesus*, be  
 perfectly like him, and for ever with Him! The great  
 Thing *now*, is to *serve Him*. This little Inch of  
 Time, is all the Opportunity we shall ever have to  
 Glorify Him before Men. Oh who would not work  
 for such a Dear, Glorious MASTER, as CHRIST is!  
 He will make all his Servants that work for Him  
*now*, sit down to Meat ere long, and He Himself will  
 come forth and *serve them!* Joy and Rest, Crowns and  
 Thrones, of an eternal Duration, await the *Servants*  
 of the *Prince of Peace!* Our Lives are just drawing  
 to a Close. Oh let us labour to do something for  
 CHRIST, before we enter into our eternal Rest! And  
 when we can't honour Him in *Doing*, let us labour to  
 glorify Him in *Suffering*: in patient, humble, thank-  
 ful Submission, to all the Strokes of his kind Hand:  
 That CHRIST *may be magnify'd in our Bodies, whe-*  
*ther it be by Life, or by Death.* — Wishing all Pro-  
 perity, and requesting your Prayers; I remain, with  
 the greatest Love and Duty,

*Your obedient Child,*

## LETTER III. To Mr. I.

Dear and Honour'd Brother,

YOURS I receiv'd, and return hearty Thanks for it. Oh dear Sir, how blest are *you*, that you can say, “I know I am a poor vile *Sinner!*” That you have any Degree of *Feeling* of your lapsed degenerate State; *such* a Feeling of it, that makes you sensible of your *Need* of the SAVIOUR! This is a blessed Effect of the *Grace* of the new *Covenant*; and an Evidence that you are under it. We are all of us, even the whole Race of Mankind, while in a State of Nature, *Children of Wrath*. We are under the Declaration of Wrath in the Sentence of the Law, and filled with Wrath and Enmity against God. We are Enemies in our Minds by wicked Works. And being thus estranged from God, we have neither Will, Skill nor Power, to return unto him by Jesus Christ; and are cover'd over with a deep *Insensibility* of our extreme *Misery*; or in a Word, *Dead in Sin*. — But when the Time of Calling Love comes on, wherein the Chosen of God are to find Mercy, and to be brought under the Dominion of Grace; the LORD passeth by, sees them polluted in their own Blood, and in the Infinity of his Love, faith unto them, *Live*. And by that Life-producing Voice, takes away the *Stony Heart* out of their *Flesh*, and gives them an *Heart of Flesh*. A new Heart, capable of a quick *Sensation* of their deep and extensive Misery; that hereby they may be *prepar'd* to receive that glorious Remedy, which was *prepar'd* for *them*, in GOD's Counsels and Covenant about the *slain Lamb*, before the World's Foundations were laid. Oh this eternal *Love!* This free, this preventing *Love!* This Life-

Life-giving, saving *Love*; which began our Salvation in an infinite Depth of *Mercy*; and will finish it, unto unknown Heights of endless *Glory*! — Rejoice and be thankful then, my dear Brother, for that Knowledge which is given you, of your being a poor vile *Sinner*. And be assur'd, that you shall still increase in it, under the Teachings of the *Holy Spirit*, who is given to dwell in you for this blessed End, To *convince* you of *Sin*.

Again, How happy are *you*, in that you “ know “ that God so loved the *World*, that He gave his only-“ begotten Son, to die for poor, vile, unworthy Sin-“ ners!” Oh, *This* keeps you from *sinking* in deep Waters! From *perishing* in the miry Pit, the amazing Gulph of your own Vileness and Unworthiness; *Here's* the *Rock*, the strong, the eternal Rock, *the Rock of Ages* beneath you! And can you *sink*, think you, when so mightily *Under-propp'd*! — I compassionate you, my dear Brother, in that you can seldom say, “ That the Son of God was given for *You* in parti-“ cular.” — Why do you *doubt it*? Is it because of your great *Unworthiness*? The SAVIOUR was given for the *most unworthy*. *No Money, no Price*, is requir'd, to partake of CHRIST, and all the *Salvation* that is in *Him*. Do you *doubt* his being given for you in particular, because of that horrid Mass of *Iniquity* which is in your vile *Nature*, which too often works and prevails, in Thought, Word and Deed? The SAVIOUR was given for the *Chief of Sinners*. And who is a God like unto our God, that pardonetb *Iniquity*, that passeth by the *Transgression* of the Remnant of his *Heritage*? That multiplies to pardon, our multiply'd Provocations, according to the Immensity, and Eternity of his own Grace! — But if you *doubt* whether the Son of God was given for *you* in particular;

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consider, That He was given to be believed in : That whosoever believeth in Him, should not perish, but have everlasting Life, John 3. 16. This Word, whosoever, as it stands connected with what follows, is a glorious Call to you, to me, to every poor Sinner, and especially to such that see their Need of the SAVIOUR, to believe on the Son of God: And a glorious Description of the Person, and Persons that shall be saved, in Consequence of the SAVIOUR's being given for every of them in particular, even for every of them that believe in his Name. — And if you doubt the Truth of your Faith in the given SAVIOUR ; consider what Faith is. It is an hearty Approbation of CHRIST, as the Project of infinite Wisdom, and the Provision of infinite Grace, for the Salvation of lost Sinners. It is such an Approbation of the given SAVIOUR, that attracts the Soul after Him as Altogether lovely ; and enables it to look to, and rest upon CHRIST alone, for its own Salvation, as held forth to poor Sinners, in the indefinite Promises of the glorious Gospel. In a Word, It is the Soul's Persuasion that CHRIST is the alone SAVIOUR ; and its Embracing of Him as such.

Now then, my dear Brother, How is it with you, in those happy Moments when you are blest with some Prospects of the Glory of CHRIST ? Do you like Him ? Is He amiable in your Eye ? Is He All Desires to you ? Doth your Heart cleave to, and clasp about Him, as precious in Himself, and as precious unto you ? — If so, you are one of them that truly believe on the Son of God. And for You, for You in particular, the great SAVIOUR was given. And as He was given for you, He is given to you ; and in and with Him, all Salvation, is and shall be given you freely. You shall not perish, but have everlasting Life. God has given

given unto you *eternal Life*, in and with his Son ; by the free, irreversible *Grant*, the free, unchanging *Promise* of the blessed *Gospel*. The *Word* is gone out of his Mouth in *Faithfulness* ; He will not, *cannot lie*, nor ever *repent* of what He hath said.— Oh, set to your *Seal*, That *God* is true ; and doubt your Interest in *CHRIST*, his being given for you, and to you, no more ! Your *Beloved* is yours, and you are His. You are married unto the *Lord*. And your Marriage Union, and his Relation-Love to you, which secures yours to Him, shall never, never be broken. But your Communion with Him, in Grace and Glory, shall from henceforth increase, thro' Time and to Eternity !

I am glad you think meanly of yourself. The meaner we think of ourselves, the more will our *Lord* be glorify'd in us. We are not saved, to be something in ourselves ; but to be All in *CHRIST*. Oh how doth our accursed Pride, rob our Lord of his Crown ! — What you know of the *Things* of *God*, is all of *Grace* ; and more and more will the *Spirit* of *Grace* teach you. — Doubt not your *Call* to the *Ministry*, because you hasn't such full *Jurance* of *Faith*, as some others have. For our *Lord* saith, Let him that *Heareth* (that hath some good Measure of Knowledge in the Doctrines of *Grace*, and Spiritual Gitts for the *Ministry*) say Come, Rev. 22. 17. It is as if our *Lord* should say, ‘ Let such Souls, that have heard of my Glories, under the Teachings of my *Spirit*, invite poor Sinners, to come to ME the sent SAVIOUR ; let 'em tell them of my Fitnes, Fulnes and Freenes to save to the uttermost. Altho' they hasn't such a full *Persuasion* of their Interest in me, as my *Bride* hath ; as such Souls that have been more indulg'd with my Bosom-Embraces ; who out of the Exuberance of

' their Joy and Love, most freely and naturally, say,  
 ' Come.'—And tho' you mayn't yet have arriv'd at  
 such a Degree of Knowledge in the *Mysteries of Grace*,  
 as some *other* of your Brethren in the Ministry : Yet  
 observe what our Lord saith in this Word, *Let him*  
*that heareth say Come.* " Not only him that *bath*  
 ' heard, but him that *heareth*, that is still *learning*  
 ' my Mind ; let *Him* preach *ME*, so far as He knows  
 ' me. And be a *Witness* of the Things which he hath  
 ' *seen*, and also of those Things in which I will yet  
 ' appear unto him." — And as the Lord favours you  
 with his *Presence in Preaching*, and has given you  
 some *Seals* of your *Ministry* ; He has in these Re-  
 spects, indulg'd you with *Lumps of Sense*, to en-  
 courage your *Obedience of Faith* therein. — Your  
 compassionate *MASTER*, sees, yea, feels the *Pressures*  
 you labour under ; and will suitably *support* you.  
 What tho' you are like a *bruised Reed* ; He will not  
*break* you. Tho' like *smoking Flax* ; He will not  
*quench* you : But *bind up*, and *strengthen* your Faith and  
 Love, and bring forth for you, *Judgment unto Victory*.  
 — That *all Grace may abound towards you*, is the  
 hearty Desire of, Sir,

*Your Affectionate Friend in JESUS,*  
*and Servant for his Sake,*

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## LETTER IV. To Mr. T.

*My very Dear and Honour'd Brother,*

**Y**OURS I receiv'd, — And who knows, my  
 dear Brother, but *You* may be the *Man* whom  
 the Lord hath made *Choice of*, by whose *Mouth* some  
 of

of these poor *Souls* shall hear the *Word of the Gospel*, and believe? Oh! come and see, if our Dear, our Great *Shepherd* hath not some of his lost *Sheep* to bring Home by You. Who knows but you may have some given you *here*, that shall be your *Joy*, and *Crown of Rejoicing* in the *Day of the Lord Jesus*? Oh my dear Brother, It is precious Work to Preach JESUS, that *Altogether Lovely ONE!* And Oh what a Privilege is it to be made a *Fisher of Men!* If the SAVIOUR hath Work for *you* to do *here*, my Brother, you *must* do it; as our Lord *must needs go thro' Samaria*. Come, my Brother, it's worth while to take a little Pains, to weary yourself to serve JESUS, your *Beloved*, the *Lord* that hath bought you with his *Blood*, and will crown you with his *Glory!* Come, come a *Wooing* for CHRIST. Come Tell of all his *Glory*, how highly his *Father* hath advanced him, and how willing he is to receive *Sinners* into his own Embraces. And see if there be any here, that are willing to be *Married* to the *Son of God*, to the *Heir of all!* And tho' you should be weary and fatigu'd in your Journey; remember, CHRIST was so, and sat thus on *Samaria's Well*. And yet He came with infinite Delight to do the *Will of his Father*, when there He was to bring Home that poor *Woman*, loved and chosen of Old, and other *Vessels of Mercy*, to HIMSELF, the *Well of Life*, to fill them with *Glory for Ever*. Come, my dear Brother, tho' you come thro' *Storms*; CHRIST will *Recount* all the weary *Steps*, you ever took in his *Service*; and richly will He reward your present *Labour*, with eternal *Rest*, with a *Crown of Glory that fadeth not away!* — Praying that the *Good Will of HIM that Dwelt in the Bush* may be with you, and that you may be brought

amongst us, in the *Fulness of the Blessing of the Gospel of CHRIST*; I remain,

Dear Sir,

*Yours most Affectionately in the LORD,*

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## LETTER V. To Mrs. M.

*My Dear Sister in Christ,*

**I** hope you are still help'd to rejoice in the Lord, your own God, who will never, never leave, nor forsake you. All our Way thro' the Wilderness, was laid out for us by infinite Wisdom and Grace. All our Crosses and Comforts, were of old appointed, are wisely mixed, and shall be graciously and powerfully Over ruled, for the Glory of God, and our present and eternal Advantage. Oh my dear Sister, all Things are well ordered for us, in God's everlasting Covenant. Wherein he hath said, *I will be unto them a God, and they shall be unto me a People: and their Sins and their Iniquities will I remember no more.* And where Remission of these is, all Things must needs go well. For, *Blessed is the Man unto whom the Lord imputeth not Sin.* Blessed is he in all Conditions: Every Thing comes to him as a Blessing.—And shall we be afraid of our Blessings? We have God, our own God in all, in every Cross, and in every Comfort. And is not HE enough to make the one full, and the other sweet? We need not fear, tho' the Earth were removed, and tho' the Mountains were carried into the Midst of the Sea: Tho' the Waters thereof roar and be troubled, tho' the Mountains shake with the Swelling thereof: (Tho' all be in Confusion round about us) since

since *God is our Refuge and Strength, a very present Help in trouble*: And since, *There is a River, the Streams whereof shall make us g'ad*, in the most sorrowful Circumstances. Oh was it not for *Unbelief*, we should never be disquieted with any Thing that passeth over us. We may lye at Anchor, by Faith and Hope, in the roughest Sea. The Bosom of God, is a quiet Harbour, where we may delightfully rest, when all is tempestuous round about us. Had we more Faith in God, and Love to Him, we should never stir out of his Bosom, into Disquietude, to his Dishonour, and our own Grief, in the most trying Circumstances. Oh what Fools are we for so doing! If GOD cares for us; what need we be anxiously careful about *ourselves*? If HE has ordered all Things well for us, so well that nothing could be better than it is; what Room is there for Disquietude? Surely every Man disquieteth himself in vain. If we were one in Will with God, in every Thing, how happy should we be? What, for ourselves could hurt us, what could grieve us, as we had no peremptory Will to any Thing, but what is the Will of God concerning us? And in the Will of God, towards us in Christ, we have such a Fulness of Bliss, such an ALL of Blessings, that we need not go out of it, to desire any Thing more. Oh had we more Faith, we should lie down and rest, and solace ourselves continually with infinite Fulness. Thou wilt keep him in perfect Peace, saith the Psalmist, whose Mind is staid on Thee. Whenever therefore we are tempted to go out from the Bosom of God, and drawn off from Him, let us instantly say, with David, *Return unto thy Rest, O my Soul: for the LORD hath dealt bountifully with thee*, Ps. 116. 7. May the Peace of God which passeth all Understanding, keep your

*your Heart and Mind thro' Christ Jesus! Requesting  
your Prayers; I remain, my dear Sister,  
Ever Yours in CHRIST,*

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## LETTER VI. To Mrs. T.

*My Dear and Honour'd Sister in Christ,*

MOST heartily I thank you for your kind Letter. The Lord made it sweet and savoury to my Soul. I rejoice in the great Things which the Lord hath done for *You*; and adore his free, infinite, condescending Grace, in blessing my poor Labours for your Encouragement and Comfort. Never was any poor Sinner, so unworthy of so high a Favour, as *vile me!* But the LORD will be gracious, unto whom He will be gracious. And therefore it is, that unworthy *I*, have found Grace in his Sight. The Lord hath chosen me, and not cast me away. Not for my Fore-seen Goodness, did He chuse me; for I had none. Nor yet for my Foreview'd Badness, did He cast me away, tho' He saw what a vile, ungrateful, God-provoking Creature I should be. But from the sovereign good Pleasure of his own Will, He chose me in Christ unto eternal Life, and unto some Degree of Service to his better Children. That He might thereby commend his infinite Love, and the exceeding Riches of his Grace to the Chief of Sinners, to the eternal Glory of his great Name.—Help me then, my dear Sister, to praise this Grace, which casts on me its resplendent Rays, with such an amazing Brightness!

Oh, I must join with you, and say, “I am ashamed that I have made so little Progress, since my first setting

setting out in the Ways of God." Oh that *I*, that have been so greatly beloved, should love so little!

You say, my dear Sister, "That it is no small Joy to you, tho' you do so little for your Dear Lord, that He enables me to do much." This is an Evidence that you *love Jesus*. Indeed I am ashamed of my little *Doings*; and more of my little *Love*. If our kind Lord, enables *me* to do more for Him *one Way*, He may enable *you* to do more *another*. And if you think you can't *do* so much for Him as He enables me to do, you may *love* Him more. And that takes *Christ's Heart* exceedingly. Our *JESUS* is a *Lover*; and in infinite Condescension, He delights in *our Love*. *You* may bring more Glory to Him, in *loving Him*, and more delight his Heart, than poor, ungrateful *I*, with all my *little Doings*. — But why do I talk of *my Doings*? What *I* have done for *CHRIST*, is *his Work*, rather than *mine*. 'Tis *He* that works in me, both to will and to do, or *I* could do *nothing*. And when I look upon all the Work that *CHRIST* hath done by me, it appears *great*, a wondrous *Flow* of infinite *Love to me*! For which I owe Him *myself*, and Ten Thousand Times more *Praises*, than *I can give*. But when I look on what *I have done*, thro' his Assistance, it appears *little*, *very little*, when compar'd with what my Lord is *worthy of*, and with what my poor Soul wou'd gladly *do* for Him, if *I could*. And oh the *Imperfection* of my poor, little *Doings*! If my Lord's *Grace* was not *Infinite*! He would never cast a favourable *Eye*, upon any Thing I ever did for Him. — Oh, I must even drop *my Doings*. *CHRIST's Doings for me*, doth as it were *swallow them up*. His enabling me to do any Thing, and every Thing I do for Him, His *pardon*ing the Sin of my *Doings*; His *washing* my defiled Services in his own Blood; His *accepting* and *presenting* them in his own *Perfections*;

And

And his boundless Grace, in *blessing* my poor Labours to the Souls of his Children ; are such *Wonders* of infinite *Love*, such *Works* of my glorious *Lover*, that seem to swallow up all my little Doings, as a *Drop* is swallowed up of a vast *Ocean* ! — And yet I know, the Prince of Grace, in the unsearchable Depth of his *Love*, will lose Nothing *He* has wrought by me, but call it *My Service* ; and say, *I was hungry, and ye fed me, &c.* — Oh who wou'd not *love* such a SAVIOUR ! Who would not *serve* such a MASTER !

Come then, my dear Sister, the Grace of CHRIST is all *yours* ! Your *Beloved* is *yours*, and *you* are *His* ! Go chearfully on with the *Work* He *calls* you to. It is the *Generation-Work*, which his infinite Wisdom and Grace allotted for *you* ; and that whereby He will account Himself *glorify'd* in *you*. If *I* am call'd to *one Service*, and *you* to *another* ; we are both employ'd in the Service of the *same Lord*. As enabled then, let us give Him our *Hearts*, in what He calls us to ; and so shall we walk before Him, as his dear Servants, as his dear Children, as his dear Bride, unto *all Pleasing*.

Be diligent, my dear Sister, in the Use of all appointed *Means*, for your Growth in Grace: Because GOD works by Means. And thus, in the Way of your Duty, cast all the Care of your Soul's Prosperity upon HIM, who is the *Author* and *Finisher* of your *Faith*. It was the LORD alone, that began the good Work in your Soul ; and HE will finish it. CHRIST has the *Pattern* of all your *Glory*, given Him of the *Father* ; and He will go on to polish and brighten you, until He has brought you up to your *designed Perfection*. Until he hath made you a *perfect Beauty*, brimful of Grace, *Glorious in Holiness*, without a *Spot*, or *Wrinkle*, or any such *Thing*: And as such presents

presents you to *Himself*, and to his *Father*, an Object of GOD's Delight! A meet Subject of his Communion-Love, unto Joy and Glory, endless and unknown!

Yield not, my dear Sister, to such Fears, " That you han't believ'd aright ; because you see such Vileness in your own Heart." For none but those that have *true Faith*, have a *painful Knowledge*, of the *Plague* of their own *Hearts*. Such a Knowledge thereof, that makes them cry out, *Wo is me, for I am undone*, because of my *Uncleanness*! That makes them *Heart sick* of their *Disease*, and sick of Love-Desires after *CHRIST*, the glorious *Physician*.

But, my dear Sister, shall *you* fear your Interest in *CHRIST*, that have had such *assuring Testimonies* of his Love and Grace? What if you have lost the *Comfort* of those sealing Times; you han't lost the *Salvation* that was then seal'd to you. *God's Yea and Amen*, are upon all the *Promises* of his *Grace* towards *You* in *CHRIST*. And *HE* cannot *change*. *HE is not a Man, that he should lie, nor the Son of Man, that He should repent*. Once hath *HE* sworn by *HIMSELF*: And *HE* will not *alter* the *Thing* that is gone out of his *Mouth*. *HE* hath given his unchangeable *Word*, his inviolable *Oath* for your *Salvation*, in fleeing to his *Dear Son* for *Refuge*; that your *Consolation* might be *strong*. Oh receive it, and hold it fast, let neither *Sin* nor *Satan* wrest it out of your *Hands*. If you *believe not*; *HE abideth faithful*: *HE cannot deny HIMSELF*. Your *Dear Lord Jesus*, and *God*, even your *Father*, in *Him*, pities you when weak in *Faith*, pardons all the *Workings* of your *Unbelief*, and calls you to take *Him* at his *Word*, to count *Him* both *able* and *faithful* that hath *promised*, to do what *HE* hath spoken to *you* of. And thus to

give Him *Glory*, in the Face of a Thousand Improbabilities, which may appear in your own Heart. God has given his Word, his Oath, That believing on his Son, you *shall not perish, but have everlasting Life*: That you shall be saved from all Sin and Misery, unto all Grace and Glory. And *that's enough*. Thousands of Oppositions shall *flee* before it, as the *Darkness*, before his All-creating *Word*, when He said, *Let there be Light; and there was Light*. God's Love towards *You*, is free, and independent on any of your *Goodness*; infinite, and All-surmounting, over all your *Badness*; and his Truth and Faithfulness, are as *permanent* as his BEING, who is, The Everlasting I AM! CHRIST is your *Light*, your *Life*, your ALL: And in HIM you are *complete*, who is *Yesterday, To-Day, and for Ever the Same*. And as sure as you are now complete in Christ, you shall be so *thro' Him*. Because HE *lives*, you *shall live also*. — Wherefore be strong, and stand fast in the Lord, my dear Sister. I am,

*Yours most Affectionately in our Dear Lord,*

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## LETTER VII. To Mr. L.

*My very Dear Brother,*

I Kindly thank you for your last Letter. I rejoice to see the *Lord's Work* carried on in your Soul; and that you are help'd to commit the whole Management thereof unto *Him*, whose *Hands have laid the Foundation*, and will bring forth the *Head-Stone*, the finishing Part, the *Coronis* of all, with Shoutings of *Grace, Grace unto it!* It was *Free Grace*; that chose us in

in Christ, before the *World began*. It was *Free Grace*, that redeem'd us by the *Lamb's Blood*. It was *Free Grace*, that call'd us out of *Darkness* into God's marvellous *Light*. It was *Free Grace*, that hath held our *Souls in Life* hitherto, amidst a Thousand *Deaths* and *Dangers*. And *Free Grace*, in its own everlasting Arms, will still bear and carry us, thro' various *Deaths*, unto further Increases of *Life*, until we are ripened for, and brought into *Glory*. *Free Grace*, laid the *Foundation* of our Salvation, doth effectually *manage it*, and will gloriously *finish it*. — Alas, we can't live one Moment, without fresh Supplies from *Christ*; nor do the least Thing in his Service, spiritually, without renewed Strength from *Him* continually. — And yet, oh wretched Creatures that we are! when our *Lord* fills us, how prone are we, thro' that accursed *Pride* which remains in us, to rob *Him* of his *Glory*, as if *we were something*? And when we have thus provok'd our *Lord*, our *Life*, our *All*, to withdraw from us, as it were for a Moment, and leave us to ourselves, to shew us we are *Nothing*; then, oh then, thro' wretched Unbelief, how prone are we to think, we shall never *see*, or *do Good more*? — But well our Dear *Lord* knows how to pardon, and pity us, to humble, and exalt us, to empty, and fill us; and by all, to bring us further out of ourselves, into *Himself*, and cause us to grow up into *Him in all Things, as our Head*. — And, oh, what an unspeakable Privilege is it, that we have *such a Head*! Such a Head of *Government*! Such a Head of *Influence*! The Father gave *Him to be Head over all Things to the Church, which is his Body, the Fulness of Him who filleth all in all!* Oh, were we *single Creatures*, were we not in *Union to Christ*, we could not stand, were we ever so *perfect*. — The *Angels*, those Stars of

Light, that were not secur'd by *Electing Grace*, and gather'd under *Christ*, as an *Head*; fell from their shining *Orbs*, and became *black Devils*. — *Adam*, that happy, that perfect *Man*, who came out of his Maker's Hand in a Fulness of Creation-Purity and Nature Bliss, standing upon his *own Bottom*, soon *lost* it, and became a miserable, guilty, filthy, *abominable Creature*. — How then should *we stand*, who have so little *Grace*, and so much *Sin* in us? And so many *Temptations* round about us? Whose *Grace*, is but as it were a *Spark*, amidst an *Ocean* of Corruption, agitated by fierce *Winds* of Temptation, which *threatens* its Destruction every Moment! — Oh here lies the Mystery, the Glory, the Security of a *Believer*, his *Life* is hid with *CHRIST in GOD*! A *Believer's Life*, is in Union to *CHRIST*, in an indissoluble Union, to an inexhaustible Fulness of endless *Life*, in the *Son of GOD*! A *Believer's Life*, is the *Life of CHRIST* in him. *He lives*; yet not *he*, *seperate* from *Christ*, but *CHRIST lives in him*. And because *CHRIST lives*, and so long as *CHRIST lives*, a *Believer shall live also*. The weakest *Member* of the Body of *Christ*, is in Union to such a mighty *Head*, that he can never fall. That is, from his *new Life*, into the *Death of Unregeneracy*. No; *CHRIST*, in whom *all the Fullness of the GODHEAD dwells*, continually *holdeth his Soul in Life*. — And not only in his *Life mainain'd*; but it shall also be *increas'd*. The *Life of CHRIST*, in the *Soul of a Believer*, is an *increasing*, a *Sin-killing*, an *All-conquering Life*. *CHRIST*, his *living Head*, will live and reign in him, until all *Death*, of *eyery Kind* and *Degree*, is swallow'd up in *Victory*: Until all the Powers of his *Soul*, and all the *Members* of his *Body*, are filled brimful, of perfect *Life*, and endless *Glory*!

Then, my dear Brother, let us *bless GOD for JESUS CHRIST*,

CHRIST; for this *bis unspeakable GIFT!* Let us rejoice in the *Lord our Life* always, notwithstanding all that *Sin and Death* which works in *us*. For we are, and shall be more than Conquerors thro' HIM that bath loved us. And in the Way of our Duty, let us leave our *Lord's Work*, in his own Almighty Hands, and follow on to know HIM, the Fellowship of his Sufferings, and the Power of his Resurrection, that we may apprehend that, for which also we are apprehended of CHRIST JESUS.— The dear LORD JESUS be with you! I am, my dear Brother,

*Most Affectionately Yours in HIM,*

## LETTER VIII. To Mrs. M.

*My Dear Sister in Christ,*

I Rejoyce to hear of the Lord's Goodness towards you, in upholding, and providing for you. I trust you feel the sweet Supports of the *everlasting Arms*, under all the Pressures you daily meet with. Every Child, my dear Sister, hath its Lot and Portion of Trials, each of us have our *own Trials*, which were appointed for *us*, by our Father's wise Love. And with our appointed Trials, a Sufficiency of Grace is provided for us, in God's *everlasting Covenant*, to carry us safely, profitably, and joyfully thro' them. Nothing comes to us by Hap or Chance. But every Thing we meet with, is the Fruit of God's *Counsel*, the *Counsel of his Will*, the good Pleasure of his Goodness towards us in Christ. The LORD reigns for ever, even our GOD. And therefore the Children of Zion, may be joyful in their King. For all Things must needs go well, for his Glory, and our Advantage, since all are in his Hand; are under the supreme Disposse

pose of infinite Wisdom, Power and Grace. Say to the righteous, It shall go well with him. It goes well with the righteous, in evil Times. The LORD bides them from Evil, and under his Feathers are they secur'd from all Harm. Let Tempests rise, Winds blow, and Billows roar; those that are Ark'd in CHRIST, are safe, and may have Rest and Joy in troublous Times. Oh what can hurt that Soul, that dwells in CHRIST by Faith! If we abode in HIM, Nothing could hurt us. It is our going out of CHRIST, our departing from Him our Resting-place, by Unbelief, that wounds and grieves us. Alas! when we go out of the Bosom of CHRIST, we go from all Peace, into all Trouble. Oh Fools that we are, and slow of Heart to believe! The least Burden, is much too heavy for our Shoulders. Why then, don't we cast all our Burdens upon the LORD, whose mighty Shoulder is well able to bear us, and all our Weights? Why don't we cast all our Care upon Him that careth for us? Can we by taking Thought, add one Cubit to our Stature? Why then are we so foolish, to go out one Moment from the Bosom of CHRIST? When shall we understand the Wisdom of Faith, to make CHRIST our ALL, to look to HIM for all, and quietly and thankfully, to leave all Things, in his All-wise, All-gracious, and Almighty Hands? Oh could we do so, all Things would be well. Our Lord would be All to us, supply all our Wants, and order all Things for us; every Way like his great, his glorious SELF! Oh, a Life of Faith on the Son of God, ought to be the constant Life of a Christian. It is a God-honouring, a Heart-cheering, a Soul enriching Life. Happy are they, who make the Glory of God, under every Trial, their greatest Concern, that have no Will but His, and that as having Nothing, possess all Things in HIM,

who

who is their ALL ! If CHRIST is ALL, and our ALL, if He has All in Himself, and will be All to us, what can we want more ? What need we go out of our Dear Lord, one Moment, for any Advantage or Delight ? What Good can we find out of Him, that is not to be enjoy'd in Him, transcendently, infinitely and eternally ? Are Shadows better than Substance ? Are Beams better than the Body of the Sun ? Are Streams better than that broad River, that Ocean of Delights, which we have in the Son of GOD ? What mean we, to catch at Shadows ? To prefer Trifles ? To set our Eyes upon Things which are not ? Oh our Folly and base Ingratitude ! Oh the infinite Grace of our forgiving God ! Oh the All-conquering, the All-supplying Love, of our unchangeable Lord ! Great Need have we to say, with the Disciples, *Lord, increase our Faith ! That so the Name of our Lord may be glorify'd in us, and we in Him, according to the Graee of our God, and the Lord Jesns Christ.* — Wishing all Supplies out of Christ's Fulness, and requesting your Prayers for me ; I remain, my dear Sister,

*Ever Yours in our own LORD JESUS,*

## LETTER IX. To Mr. H.

*My very Dear and much Honour'd Brother,*

I Long to hear from you. I forget you not in my Prayers. I hope the Lord will recover your Health, and spare you as a Blessing to his Church. I know you judge it far better to be dissolved, and to be with CHRIST. But surely we have Need of your Abode in the Flesh a while longer. Sometimes I think, ' You ripen

ripen so fast, that our Lord will gather you soon.<sup>\*</sup> Glad am I, that under the rich Influences of Free Grace, you have been so mightily spirited for God, and borne upon the Wing in his Service. A rich, a weighty Crown of Glory, awaits you at Christ's Appearing. Oh dear Sir, go on still, to love and serve JESUS, to do and suffer for him, till Time is done, and blest Eternity comes on. And then you shall serve Him perfectly and for Ever, without Interruption, or Ceasation, among the flaming Glories of the *upper World!* — And oh, my dear Brother, remember me, a mourning Sinner, that longs to *love JESUS*. Oh pray that our Lord will *baptize me with Fire!* I am ashamed and confounded at my *little Love to Christ*. I am humbled, my Heart breaks, when I think how *much* there has been forgiven me, how *much* Favour bestow'd on me, how *long* I have been acquainted with the Prince of Grace, and yet that I love Him *so little!* Oh *wretched Sinner that I am!* I am no more *worthy* to be put among the *Children*. And yet Free Grace, has given me the *Relation* of a Child, tho' I deserve not a *Name*, among the least and last of my *Father's House*. I am glad my Heavenly Father, my Elder Brother, my Sanctifier and Comforter, from an Infinity of Grace, knows how to bear with, and cure me; to heal all my Diseases, and to beautify me with all those Graces, which I see upon others of the Family. Oh, if *Jehovah's Grace* was not *Free*, infinitely, unchangeably and eternally *Free*, the least Ray of it, had never shone upon *vile, wretched me!* But if the Lord *will be gracious* to the *Chief of Sinners*; who or what shall hinder Him? I am fully persuaded, that the *Grace of God*, is infinitely *sufficient* for me. And I rejoice, I exceedingly rejoice in this *Grace*. I cast my *Soul, my needy Soul*, upon *this*

this *Grace*. I know it will work *Wonders*; and I wait for its glorious Influences, to change me more and more, into the *Love-Image* of JESUS, the glorious *First-born* of Family. But oh! I am *pained* with my present *Unlikeness*; my base Heart, my ungrateful Carriage grieves me.—Oh my Brother, if you love me, pray for me, that my Lord will haste, to make me *like Him*, to make me *love Him*. That I mayn't always have such a contracted Soul, and so little in me, to delight and honour, my glorious Lord! my glorious Lover! — *Great Grace be with,* and *upon* you continually! I remain, Dear Sir,

*Yours most Affectionately, in our own  
Dear LORD JESUS,*

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## LETTER X. To Mr. S.

*My Dear and Honour'd Brother,*

YOURS I receiv'd, and return you hearty Thanks for it. I rejoice to hear, what God hath done for your Soul, in *shewing* you your lost, miserable State by *Nature*, in *revealing* his *Dear Son in you*, and his own infinite, free, everlasting *Love* towards you. Calling *Grace*, my Brother, is a Time-Fruit of God's Eternal *Love*. If you had not had an everlasting Standing in God's *old Love*, in the Grace of eternal *Election*, you had not been thus *drawn* with *Loving-kindness* in Time. And what was it, think you, that *mov'd* the *Love* of God towards you, that *mov'd* Him to *Chuse You*, and to resolve to be *Gracious unto You*, when he pass'd by *Thousands*? Was it your *foreseen Goodness*? Was you better than those

that perish? No, you'll say, *in no wise*. No, my Brother, we that are *Vessels of Mercy*, on whom God will make known the *Riches of his Glory*, of his glorious *Grace*, were of the *same Lump* with those who are *Vessels of Wrath*, fitted to *Destruction*. 'Twas nothing made us to differ from others, but the free, sovereign *Pleasure* of the great *Lord of Heaven and Earth*. We were no better by Nature, than those who are now in Hell. And tho' *Grace* has made a *Change* in us, has form'd Christ's Image in our Souls, and blest us with a begun Conformity to God's First-born; yet is *Nature*, *corrupt Nature*, even in us that are call'd by *Grace*, no better yet. In us, *that is in our Flesh, dwelleth no good Thing*. Nothing that is good, nothing but what is bad, even an *Hell of Iniquity*, abides still in our *vile Hearts*.

What then shall comfort us in our Conflicts with the Powers of Darkness? Oh it is God's *Free Love!* His Sovereign *Love*, his Unchangeable, Everlasting *Love*, his Covenant-engaged *Love!* It is *This*, this alone, can give us *strong Consolation*. It was the good Pleasure of our Father's Will, to love us in Christ, with a Love that was and is, altogether *independent* on our Goodness. This free Love of God towards us, sought none of our Goodness, as a Motive of its Fixation upon us, nor doth it speak it as a Motive of its Continuation to us. No, the *LORD loved us*, not because we were *better* than others; but because it pleased the *LORD to love us*. So Free, so infinitely Free was the Love of God, that He resolv'd to love us *without* our foreseen Goodness, notwithstanding all our fore-view'd Badness, to bestow all Goodness upon us, to maintain all Goodness in us, and in the End to fill us with all Goodness, with every Kind and Degree of Goodness, to the utter *Exclusion* of all our Badness: Or,

Or, in a Word, to make us *Holy, and without Blame before Him in Love*, and to keep us so, to the Days of Eternity !

And when Free Love has brought us up to our designed Perfection in *Grace*, we shall give it all the *Glory*; and wonder out *Eternity*, at distinguishing *Love*, while we each one for ourselves, warble out its Praises, with a *Why me, Lord! Why me!* Why should I be thus rais'd by Grace to eternal Glory, while a *Thousand* Sinners, no worse than I, fell at my *Side*, and *Ten Thousand* at my *Right Hand!* And all the innumerable Multitude of the saved Ones, shall jointly and together cry, *Not unto us, not unto us, O LORD, but unto thy Name*, unto thy Free Grace, in the whole of our *Salvation*, be the whole and eternal *Glory!*

And oh what Grace is it, my dear Brother, that mean Time, Heaven should come down to *meet us*, in this low Land! That now and then, under bright Displays of infinite Favour, we should be fill'd with heavenly Wonder and Joy, and thus begin the Work of Praise and Adoration, even while on this Earth! They are all *Heirs of God*, and have the *Earnest of the Spirit* given them, that are blest with these sweet Foretastes of *Glory*, of the *Enjoyment* and *Employment* of the *upper World*.

And having this *Hope*, thro' God's Free Love, of seeing Jesus as He is, of being made like Him, and of being for ever with Him; what remains for us to do in the present State? Verily it is only this, *To purify ourselves, even as He is pure.* The Gospel of God's Free Grace in Christ, brings *all Salvation* to us: And, *only*, says the Apostle, *let your Conversation be as becometh the Gospel.* Oh what great, what high Obligations, doth God's Free, Eternal Love, lay us under to live to its Praise in the present Time! And

the more the Love of God is shed abroad in our Hearts, the more holy, happy Christians, should we, shall we be. None are so Free, so gloriously Free, as those whom God's Free Love, binds most strongly unto all holy Obedience. *Bind us, O LORD, for ever, bind us with Free Love!* Then shall we be *Free indeed!*

Glad am I, my dear Brother, that you are helpt to settle upon GOD's everlasting Covenant, his Covenant of Free Grace in CHRIST, which is order'd in all Things, and sure. This is a solid Foundation for our Faith and Hope, an immoveable Resting-place, amidst a thousand Shakings, from within and without. Our Frames continually vary, and various are the Dispensations which pass over us: But the Covenant of our God, doth not alter; because the God of it don't change; and the Head of it, in whom all the Blessings of it are secur'd, is Yesterday, To-Day, and for Ever the same. Well then may this be our Support, both in Life and in Death. For tho' our Flesh and our Heart fail us, GOD, our New-Covenant GOD, is the Strength of our Hearts, and our Portion for Ever. Tho' the Mountains and Hills shall depart, the most lasting Parts of this lower Creation be dissolved, and Time itself put to a Period; God's Kindness towards us in CHRIST, shall not, depart, but run on in its own everlasting Round, thro' his Covenant of Peace, which shall not be removed, unto our Joy and Glory, Full and Eternal.— Wishing a rich Increase of all Grace, unto a weighty Crown of Glory; and requesting your Prayers for me: I remain, Dear Sir,

Your Affectionate humble Servant,  
In the LORD the LAMB,

## LETTER XI. To Mrs. T.

*My very Dear Sister in Christ,*

YOURS I receiv'd, I return you hearty Thanks. I rejoice that you can say, concerning your late Trial, and your yet not ended Affliction, *Good is the Word of the Lord, which He hath spoken.* And that there was a *Need-be*, for your Exercise in these Regards.—Go on, my dear Sister, to believe the Love, and adore the Wisdom of your Heavenly Father herein. And to wait for the blessed Fruit of this his kind Chastisement. *Be in Subjection unto the Father of Spirits:* And *Life*, in the Increase of your Graces, in this World, and of your Crown of Glory in that to come, shall be the Effect of it.—And lo, God will be glorify'd in you, by this Trial, if you behave under it, like your *Lord*, and *learn Obedience by the Things which you suffer.* The State of God's People, and especially of his *Favourites*, in this World, is a State of *Suffering*. Whoever is at *Ease*, God's dear Children, his *beloved Ones*, shall not. They shall be empty'd from *Vessel to Vessel*, remov'd from Trial to Trial, to refine them the more. God will set the *Bush* He loves, on *Fire*, all on a *Flame*. But for the *Good Will of HIM that dwells in the Bush*, it shall not be consumed by the fiery *Trial*; but preserved green and flourishing under it: To the Glory of infinite *Power*, and boundless *Grace*, and to the Wonder and Praise of Men and Angels, thro' Time and to Eternity. Oh it's worth while, to turn aside, to see this great Sight: A *Bush on Fire and not consumed!* A weak Child of God, amidst fiery Trials, unkindled by the Flame! Yea, full of *Sap and Moisture*, growing, and increasing

ing thereby! In such a Case, we are made a *Spectacle unto God, unto Angels, and to Men.* God looks on us with infinite *Pleasure*, sees his own Glories display'd, and our Graces exercis'd, and says concerning us, as of his Servant Job, *Still he holdeth fast his Integrity.* And, *I have chosen Thee in the Furnace of Affliction.* Good Angels rejoice, to see the Favourites of Heaven behave under fiery Trials, as becomes their high Relation to God, and the Greatness of that Love and Duty which they owe to Him. And with Joy they *wing the Way*, to carry the Tidings up to the Throne and Court above. Evil Angels, are confounded at such a Sight. Good Men behold with *Wonder, Joy and Praise*, this glorious Sight, A flourishing Saint, amidst fiery Trials. The *World* of unconverted Men, stand *Agast*. The Consciences of some are struck with *Fear*. The Souls of others *allur'd* to love and serve that GOD, who is so good to his suffering Servants, and works such *Wonders* for them.— How joyful then, my dear Sister, should we be in *Tribulation?* And how careful of our *Behaviour* under it, to answer the great *Ends* of it, while we are thus made a *Spectacle unto all!*— And lo, The LORD that is with us in Trouble, will deliver us out of it; to his great Glory, and our great Advantage— Let us then, my dear Sister, take the *Prophets* and *Saints* of old, and our *Brethren* the *Saints* now, who behave under Trials as they ought, for an *Example of suffering Affliction, and of Patience.* Since we have heard of the Patience of Job, and have seen the End of the Lord: *That the Lord is very pitiful, and of tender Mercy.* And that the LORD blessed the latter End of Job more than his Beginning. And let us, with the Primitive Saints, count them happy which endure.— And see you not, my dear Sister, that the Lord has rather shaken

shaken his Rod at you, than laid it upon you? And that He has begun to deliver you? Wait a while, and Weeping will be over. The *Night is far spent*, a joyous *Morning* hastens. And the Lord grant You, and your dear Yokefellow, with the Saints he may minister to, a brighter Day of *Gospel-Glory*, than ever! — *The Grace of our Lord Jesus Christ, be with your Spirit!* — In HIM, my dear Sister, I am,

*Yours most Affectionately,*

## LETTER XII. To — — —

*My very Dear and much Honour'd Brother,*

I Wish your Increase in *Grace* and *Gifts*. The Lord make you a bright *Star*, in the *Church Heaven*! Clothe you with his *Glory*, and hold you in his *Hand*, unto abundant *Usefulness* in the present *State*! And grant you a luminous *Sphere*, among the starry *Glories* of the *first Resurrection*! Believe on Christ, Brother, for your every Day's *Fitness* for the great *Work* of the *Ministry*. Bring your empty *Sacks*, your repeated *Wants*, unto JESUS your *Brother*: Of his *Fulness* you shall receive, and *Grace for Grace*. The *Residue of the Spirit* is with Him. HE can fill you with the *Holy Ghost*: And let that be the Top of your Ambition. Had you all the *Learning* in the *Universe*, without the *Holy Ghost*, you wou'd be a sapless, favourless *Minister* of the glorious *Gospel*. But fill'd with the *Spirit*; your Learning shall be *sanctify'd*, and made subservient to your Lord's *Grace*, unto his and your *Glory*. HE can give you a learned Tongue, spiritually so, to speak a *Word in Season* unto him that is weary;

weary ; make you wise to win Souls ; and successful to turn many to Righteousness : Who shall be your Joy and Crown in the Day of Christ. — His Grace be with your Spirit ! In Him, with the most affectionate Esteem, I am, Dear Sir,

*Your sincere Friend and humble Servant,*

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## LETTER XIII. To Mr. D.

*My Dear Love,*

WE have aim'd at the Glory of God ; and may quietly leave ourselves, and All, in his Hand. If he say, *He has no Delight in us* ; I trust our Souls, humbled in the Dust at his Feet, shall reply, *Here we are, let the Lord do with us, as seemeth good unto Him.* It has been some Refreshment to me, that whatever the Lord doth with me, He will get Himself Glory. If He cast me to the Dunghil, if there I may but have Grace to love and adore, to bless and magnify Him, and to sound forth his Praises ; methinks I can humbly submit to his Holy Will, and sweetly acquiesce with his good Pleasure. I had a pleasant Thought, ‘ That if I was to lose all my hop'd-for Usefulness, as God would be glorify'd thereby ; I would rejoice in his Glory as my Gain, and take that for my Heritage.’ No Reason have we to be distrest, when Things seem to make most against us. Because, as we are brought to God by the Lamb's Blood, we are brought into a Communion of Interests. And if we had more Faith and Love, we should delight in God's Glory, as our Gain, whatever He doth with us. If we were not sinfully selfish, our own Advantage, would not give us a higher

a higher Joy, than God's Glory ; but be in a due Subordination to it, and afford us the greatest Joy from it. We should rejoice in the Glory of God, for its own Sake ; and in our Advantage, first and principally, as *God is glorify'd thereby*, and in a secondary Way, as *we are happy*, under the bright Display of God's Glory ; And in Thanks and Praise, return the Glory of all to Him, which in Bliss and Joy, we receive from Him. If we sink into *Desjection of Spirit*, as if we had nothing to *rejoice in*, tho' all Things are always for the *Glory of God*; it is an Evidence of inordinate *Self Love*. As on the other Hand, if we rejoice in the *Lord and his Honour*, when ourselves are *abased*; it is an Evidence, so far as we are enabled to do it, of *true Love to God in the Heart*.—But surely we talk like *Children*, when we say, Things make *against us*; we speak the Language of *Sense*, and not of *Faith*. For lo, all Things make *for us*, they together work for *our Good*. If they make against us in the *Particulars* which we desire, they make for us in the *Generals* that we wish, and serve to bring about every Jot and Tittle of that general and particular *Good*, which our All-wise, and All-gracious God hath allotted for *us*. It is not good for us always to be *exalted*; 'tis very profitable for us in the present State, to be sometimes in the *Valley of Humiliation*. Christ's *Lillies* in the *Valley*, with their *Heads bow'd*, in *Faith* and *Love*, to his *holy Will*, ripen apace for *Glory*, look very *beautiful*, and cast forth a *fragrant Smell*. “In the Valley of Humiliation, as Mr. Bunyan observes, the *Lord of the Pilgrims*, delighted much to be.” And shall we be unwilling to follow our *Master*, if He call us into it; since thro' his clearing Presence, and gracious Influence, we shall sing there, and be brought thence with Advantage? If *Winds of Prosperity* bear

us aloft, lest we should be exalted above Measure, our Wise and Gracious GOD, will make Adversity a Weight for them. And lest we should be too much deprest, *He weighteth the Waters of Affliction by Measure.*

Have we not then the highest Reason, humbly, cheerfully and thankfully, to commit ourselves to Divine Conduct? The LORD will never leave his own, in the most distressing Circumstances; nor suffer any Distress to light upon them, but what shall issue in their eternal Joy and Glory. What Faith and Love, what Joy and Thanks, do we then owe to the God of Truth and Grace? Our Happiness lies, in *sanctifying the LORD God in our Hearts*, in every of his Dispensations towards us. In keeping close to God, in dwelling in Him, in walking with Him, and in casting all our Care continually, upon Him that careth for us. Our Life here, is one perpetual Scene of various Changes: All which, as wisely and graciously Overruled, by the Sovereign Lord of all, shall effectually prepare us for our unchangeable and endless Glory hereafter. The manifestative Glory of God, in every Thing that passeth over us, and our present and eternal Advantage, are inseperably connected with each other. Infinite Love, join'd them both together; infinite Faithfulness, secures the Links from breaking; and infinite Power, draws the unbroken Chain, thro' a continued Series of divers Events in Time, to the Glory of God, and ours with Him, to Eternity. And when the Whole of his Providential Dispensations towards us are finish'd, and all that Glory brought to his great Name by every Thing that was design'd; and all that Good brought to us, by all Things, which was purpos'd: *The LORD shall rejoice in his Works*: And pronounce concerning them, to the eternal Rest of his

his Soul, *They are all very good.* And when the Vail is taken off, and we see with one View, all the Works of God towards us, in their Variety, Harmony and Unity, exactly answering all the glorious Ends design'd; we shall *rejoice* with Him: And to the eternal Glory of his Name, and Rest of our Hearts, shall say, *He hath done all Things well!* — And the more we see, and say thus now, the more of *Heaven's Bliss*, we enjoy on *Earth*. Shall not we that are reconcil'd to God by the *Lamb's Blood*, be *one in Will*, be *one in Interest* with Him. If we are not, it makes us that are the *Friends of God*, look like *Enemies* to Him. Oh let not God and us, be *twain*, since *Jesus dy'd*, to make us *one in Himself*; *To whom be Glory and Dominion, for ever and ever. Amen.* — The Dear *Lord Jesus* be with thee! I remain,

*Tby most Affectionate Spouse,*

## LETTER XIV. To Mr. L.

Dear Sir,

Having heard, that you are under much Concern about your Soul, and distressed with Fear that you shall be *Lost*: I was willing to write a Line to you. To tell you that *Jesus Christ came into the World to save lost Sinners.* For this you have his own Word: *For the Son of Man is come to seek and to save that which was Lost*, Luke 19. 10.

We are all by Nature *Sinners*: guilty and filthy we were in our first Father *Adam*, by *his first Sin*; and have receiv'd a guilty, filthy *Nature* from him. And thus were born *Sinners*, and have gone *astray* from

God, even from the *Womb.* And by every Sin, while we abide in a natural State, we go farther and farther off from God ; and have neither Will, Skill, nor Power to return to him. And having forsaken our God, we have lost all true *Happiness* for our poor Souls which is only to be enjoy'd in *Him*. Having departed from our true and proper *Center*, we wander about continually, and can never find *Rest*. — And for our Sins, the righteous *Law of God*, pursues us with its Curses, and thunders out Wrath and Death against *every Soul of Man that doth Evil*. And thus, having *lost our God*, we have *lost ourselves*; lost all true Happiness, and brought upon us all Miseries in the Desert of them, and in the Beginnings of them too, in our Souls and Bodies, and are in apparent Danger of eternal Perdition. And by our Sin against God, *Satan* has got the Dominion over us, blindeth our Minds, hardens our Hearts, and leads us on in the Ways of *Sin*, down toward the Chambers of endless *Death*. — Thus all Mankind were *lost by Sin*; and might justly have been *lost for ever*, in the Abyss of *Eternal Misery*.

But lo, *The Son of Man is come to seek and to save that which was lost!* God sent forth his Son made of a *Woman*, made under the *Law*; To redeem them that were under the *Law*. The boundless Grace of God, provided a Redeemer for lost Sinners. And this was no other than his own Son, who thought it not Robbery to be Equal with God. God so loved lost Sinners, that He gave his only begotten SON : To take our *Nature* into Union with his Divine Person, to become the *Son of Man*. That so He, who was the Son of God, and the Son of Man, that had both the Divine and Human Natures, in his one Person, might become our JESUS. That He in the same Nature that

that sinned, might destroy the Devil and all his Works, and save his People from their Sins, from that miserable lost State, which they had plung'd themselves into. And this He did by sustaining our Persons, taking our Law-place, bearing our Sin, and Obeying, and Dying in our Stead. — By which in his own Person, He has wrought out a compleat Righteousness to cover naked Sinners ; satisfy'd Divine Justice to the Full for our Sins ; destroy'd all our Enemies, and obtain'd *Eternal Redemption for us.* — And having finisht the Work, God as *the God of Peace*, brought him again from the Dead thro' the Blood of the everlasting Covenant, rais'd him from the Grave, as a triumphant Conqueror over Sin, Death and Hell ; and exalted him to his own Right Hand, to save Sinners to the uttermost. That same JESUS, which sav'd Sinners compleatly by the *Price of his Blood*, when He dy'd for them upon the Cross ; now lives for ever upon the Throne, to save them by the *Power of his Arm.* This good Shepherd, that gave his Life for the Sheep, will not suffer any one of them to be eternally Lost. But He will go after that which is lost, until He find it ; and when He hath found it, He will lay it upon his Shoulder, and bring it home to the Fold, to his Church below, and to his Church above, both in Grace, and in Glory, rejoicing.

Then Sir, Are you lost ? Jesus Christ can seek and save you to the uttermost. He came on purpose to save lost Souls ; and in this Work He exceedingly delights. He shed his precious Blood for lost Sinners, that in the Virtue thereof, He might employ his infinite Power to save them. Are you wounded by Sin ? CHRIST's Blood can heal you. With his Stripes we are healed. Have you no Righteousness to appear in before God, that will bear the Test of his holy Law, and strict Justice ?

Justice? CHRIST has wrought out a Robe of Righteousness, to array naked Sinners, and make them appear Glorious in the Eyes of flaming Purity: His Name is, THE LORD OUR RIGHTEOUSNESS. Have you no Strength to get the Victory over Sin, Satan and the World? Or to get out of the present Drels which you are in? CHRIST has an *Arm like God*, the *Arm of God*: In this LORD the SAVIOUR, there is Strength for the weakest Sinner: He can subdue your Iniquities, and bind all your spiritual Enemies: Bring you out of Darkness and the Shadow of Death, and break your Bands in funder. Are you shut up as in Prison, under the Guilt and Power of Sin, and terrible Fears of Divine Vengeance? That JESUS who dy'd for Sinners, and bore the Wrath of GOD, to deliver us from the Wrath which is to come, is Authoriz'd by the Father, and Anointed with the Holy Ghost, to proclaim *Liberty to the Captives, and the opening of the Prison to them that are bound: To say to the Prisoners, Go forth, to them that are in Darkness, Shew yourselves.* Do you find that you have no Power to believe and repent? *Faith and Repentance* are the SAVIOUR's Gifts: *He is exalted at God's Right Hand to bestow them upon poor unbelieving, impenitent Sinners: To give Repentance and Remission of Sins, thro' Faith in his Blood.* And he has promis'd to pour the Spirit of Grace and of Supplications, upon Souls that want Grace, and can't pray; that they may *Look upon Him whom they have pierced, and mourn, and be in Bitterness for Him.* Oh, Sir, CHRIST can give you a believing Heart, a broken Heart, a praying Heart, in an Instant. For He is *Mighty to save! a GOD working Wonders!* Yea, Wonders of Life for the Dead! In a Word then, Are you in a miry Pit, a Pit of Noise, where there is no Standing, where your Soul is terrify'd exceedingly, and from whence

whence you can in no wise deliver yourself? JESUS can bring you up from the miry Clay, out of this horrible Pit, and set your Feet upon Himself the Rock of Ages; and put a new Song into your Mouth, even Praise unto our GOD, for a full and everlasting Salvation, which of his boundless Grace, He always bestows freely. You are not sunk too low, for Everlasting Arms to reach you. Therefore wait patiently upon the LORD.

And now, Sir, as I have hinted *Something*, tho' I han't told you a *Thousandth Part*, of the Excellency of CHRIST as a SAVIOUR: What do you Think of Him? Do you see any Suitableness in this mighty SAVIOUR, to your Case as a *perishing Sinner*? Do you see any Beauty in Him, whereby you desire Him? Are the Breathings of your Soul after CHRIST, as the Desires of David after the Water, when ready to die for Thirst, he said, *Ob that one would give me of the Water of the Well of Beth-lehem to drink!* Are these the Longings of your Heart, "Oh that CHRIST would give me Himself, and all that Life and Salvation that is in Him; " that my thirsty, perishing Soul might drink its Fill, " and live for ever!"—If so, then hear what he says to you: *I will give unto him that is athirst, of the Fountain of the Water of Life freely*, Rev. xxi. 6. See: Not a Soul that is *athirst* for CHRIST, shall perish and die for *Want* of Him! CHRIST, and all his Grace, is prepared on *purpose* for such Souls; and shall be bestowed upon them freely: Without Money, and without Price, without any Worth or Worthiness in them. They shall drink, and drink abundantly, thro' Time and to Eternity, of that *pure River of Water of Life*, the Streams whereof make glad the City of God.—Oh, Sir, if you apprehend yourself at present to be in a perishing Condition, you shall not be eternally lost, if you look unto JESUS. Cast your Eye therefore unto Him, as GOD's  
*Salvation*

*Salvation to the Ends of the Earth.* He bids you *Look unto Him for Life*; and has said to every Looker, *Be ye saved.* He has granted Salvation to the worst, the chiefest of Sinners, that look to Him for it. And he will never, never *repent* what He has said, or be *worse* than his Word. He has said, *They shall come that were ready to perish.* Come then, dear Sir, cast your perishing Soul at the SAVIOUR's Feet, and you shall live for ever. There is *Salvation* in *Him*; and there is *none* in any other. They must all *perish*, that do not look, that do not come to CHRIST: But not a Soul shall be *lost*, that comes at his Call, and casts itself in all its Misery, at the Feet of his Mercy. If you are afraid that you shall *perish*, come to JESUS. And if you fear that He will not *receive* you, come and *try*. You can *but* perish: Oh cast yourself at the SAVIOUR's Feet, and resolve, That if you *do* perish, you will perish *There*. But Oh, be assur'd, that *This is no perishing Ground.* For CHRIST Himself says to you, *Him that cometh unto Me, I will in no wise cast out*, Joh. vi. 37.—And it is no Sign that you shall be eternally *lost*, because you now *see* your perishing State. For when CHRIST seeks and saves *lost Souls*, He always shews them their *lost Condition*; that so they may be willing to be *found of Him*, and *sav'd by Him* from all Misery, unto all Glory. Wishing this Salvation, I am, Sir,

*Your Affectionate Friend and Servant in the Lord,*

## LETTER XV. To Mr. C.

*Reverend and very dear Brother,*

I Sympathize with you in your great Affliction, by the Withdraw of the Divine Presence, as to the warming, comforting, enlarging Influences of God's free Favour. Oh how sad is our Case, when our *Beloved* is thus withdrawn from us! When CHRIST our Light, our Life, our Joy, steps aside for a While, then Darkness, Death and Sorrow cover us. The Beasts of Prey roar against us, with a 'Where is now your God? ' He'll be favourable no more; your Strength and ' your Hope, your Life, your Joy, your Usefulness ' in the present State, are perished from the LORD. ' You looked for Light; but behold, Darkness. In ' vain you cry for Help; for the LORD shutteth out ' your Prayers,' &c.—And happy is that Soul, who at such Seasons, is establish'd in the *Faith* of his *Interest* in God's everlasting *Favour*. An unspeakable Support is *This*, under greatest Pressures. Such a Man is arm'd against the Powers of Darkness. They can't pierce him to the Heart, as they do others of God's Children, with the Terror of an everlasting Separation from Him. Such a Soul, when stript of the Joys of spiritual Sense, can say in Faith, with the Church, *Rejoice not against me, O mine Enemy, when I fall, I shall arise; when I sit in Darkness, the LORD shall be a Light unto me. I will bear the Indignation of the LORD, because I have sinned against Him, until He plead my Cause, and execute Judgment for me: He will bring me forth to the Light, and I shall behold his Righteousness*, Mic. vii. 8, 9.—And glad am I, my dear Brother, that this is *your happy Lot*. By Believing in the Dark, you will give Glory unto God, in his infinite Grace, Power and

Faithfulness ; and hereby you will enjoy sweet Peace, in the Midst of Trouble.—I hope, my Brother, that our dear Lord is return'd unto you again with Mercies, before this Time. But if *not* ; go on to trust in Him, tho' He should seem to slay you, to hope in his Mercy, tho' He should follow you with Rebuke, and to seek his Return, tho' He should seem to go further from you. And be of good Chear ; for all Things shall issue well, shall together work for your *Good*, and turn to your *Salvation*.—Do you groan under Deadness, Darkness, Bondage ? Oh happy Soul ! 'Tis an Evidence of your new Life, that you are a Child of Light, and have formerly walk'd in the glorious Liberty of the Sons of God. Else you would not know what the Want of these Things is. Do you groan, because your Beloved has withdrawn Himself ? 'Tis an Evidence, that Christ and you, have heretofore had sweet Fellowship with each other.—And lo, Those whom Christ loves, He loves unto the End. He will not, cannot hide Himself long from such Souls. His Withdraw, is but for a Moment, to set off the Glory of his Return, and further to display the Immensity, and Eternity of his Kindness. Those whom Christ quickens, shall never die ; shall never lose their new Life, nor suffer any Decays thereof, but in order to their further Increases therein. Those whom Christ enlightens with the Light of Life, shall not walk in Darkness ; in total, in abiding Darkness, nor in any partial Darkness, that shall not end in Light, and serve as a Foil to illustrate its Glory. And those whom the Son makes free, shall no more return to Bondage ; to a State of Bondage, nor shall any Bondage-Frame seize them, but shall be over-rul'd for their further Freedom, their more glorious Liberty.—In Patience then, my dear Brother, possess your Soul, and wait for your own God ; and you shall not be ashamed.

His Love, as it was free in its Fixation upon you, so it is and will be free, immensely free, in its Continuation to you, and in all its Emanations upon you. God's Love is like HIMSELF, Great, Sovereign, Unchangeable and Eternal. And it is secur'd to *you*, in Itself, and in all its glorious Fruits, unto your full and eternal *Salvation*, by the infinite Faithfulness of the strong, the immutable JEHOVAH, in his everlasting, his well-order'd *Covenant*. Infinite Wisdom, for the further Display of infinite Love, sees it meet, my Brother, that *now for a Season, you should be in Heaviness thro' manifold Temptations, That the Trial of your Faith being much more precious than of Gold that perisheth, tho' it be try'd with Fire, might be found unto Praise, and Honour, and Glory at the Appearing of Jesus Christ.* By the Darkness that now covers you, the Lord is preparing you for Light. By Deadness for Life; by Bondage for Freedom; and by Shame for Glory: Both present and eternal. *For your Shame, you shall have double, double Glory; and for Confusion, you shall rejoice in your Portion. The Evening and the Morning,* you know, *were the first Day: &c.* Your present Darkness, is but the Forerunner of Light. Another Day, of further Glory, awaits you. The Lord hasten its happy Dawn, and make its Meridian-Brightness great, in your dear Soul, in your Family, and in the Church of God! So prays,

Dear Sir,

*Yours most Affectionately in CHRIST,*

## LETTER XVI. To Mr. L.

*My Dear Brother in Christ,*

I Heartily thank you for your last. By the Contents of it, I am made to admire the Riches of sovereign Grace, in *your*, in *my Salvation*. CHRIST, as the only Way of Salvation, is a *Path*, that the *Vulture's Eye*, that no unregenerate Man, tho' of the most piercing natural Wisdom, hath *seen*. 'Twas the same free, rich, infinite Grace, which provided CHRIST *for us*, that reveal'd Him *in us*. Ah, when *Nature* has done its utmost, to judge of *Salvation by Grace*; it will still be an impenetrable *Mystery* to the *natural Man*. *The Things of the Spirit of God*, of the Father's, and of the Son's *Love*, in the Provision and Exhibition of the SAVIOUR, and in the Application of *Salvation* to the saved *Ones*, which the Holy Ghost reveals, are *not receiv'd* by the *natural Man*; *because they are Foolishness unto Him*; *neither can be know them, because they are spiritually discerned*. So great is the Power of Darkness, of the Soul-killing Influence of Sin and Satan, that it fills the Mind, and blinds the Understanding of the *natural Man*; and will hold him fast, as in a deep Dungeon, under the Bondage of the Law, without the least Beam of Gospel-Light; unless the omnipotent Power of Divine Grace, of the *God and Father* of our Lord Jesus Christ, *deliver him from the Power of Darkness*, and *translate him into the Kingdom of his dear Son*. Unless the Holy Ghost, sent from the Father and the Son, makes him a *spiritual Man*, creates a *Principle* of spiritual *Light* and *Life*, in his dead, dark *Heart*; and thereby makes him meet to be a *Partaker* of the *Inheritance of the Saints in Light*. Without the *Light of Grace*, without an inward gracious *Principle*

*Principle of spiritual Light, which discerns and cleaves to the Light of Grace, to the Doctrine of Grace, in the outward Revelation ; no Man shall ever see the Light of Glory.* And nothing less than the omnipotent Power of the LORD alone, can create, or produce this Light in any one Soul.—What Reason then, have we to admire that Grace, that saves us thro' Faith, and gives us Faith, to receive Salvation alone by Grace ! Oh, Not of ourselves, indeed, is Gospel-Faith ; it is the Gift of God. A free Gift of his sovereign Grace, to those who were ordained to eternal Life. The LORD the Father, hath done more for us, in giving us Faith, to see the Glory of the LORD the Mediator, and the Excellency of God the SAVIOUR, in his Person and Work ; than if He had given us Millions of Worlds ! Oh what were they all worth, without, or in Comparison with his Son ! Without the Knowledge of CHRIST, and of God in Him, whom to know, is Life eternal ! Or in Comparison with that Knowledge !—Oh how evident is it, that the wise and learned World, with all their Learning and Wisdom, are awful Strangers to God, to the Lord Jesus Christ, and to the blessed Operations of the Holy Ghost ! Alas ! the World's wise and prudent Ones, know not the Mystery of Faith, nor the Power of Godliness ! The Kingdom of God, of his Grace, is not within them. Hence they oppose and reproach, the Things which they understand not. Unto us, Babes, it is given to know the Mysteries of the Kingdom, but unto them that are without, even to the Masters in Israel, all these Things are in Parables. Even so, Father, for so it seemed good in thy Sight !—Let us adore the Grace, my Brother, that opened our Eyes ; and pray that the Eyes of the Blind, of God's Chosen that are yet in Blindness, may see out of Obscurity ; and that our Lord's Kingdom may come, over all the Opposition.

sition that stands in its Way ; and rise and shine thro' all the Mists and Fogs, which are rais'd to obscure its Glory. *Grace be with you ! I am,*  
*Tours most affectionately in the slain LAMB,*

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## LETTER XVII. To Mr. B.

Dear Sir,

THE Sanctification of a Sinner, by Faith in the SAVIOUR, is indeed a glorious Gospel Mystery. A Mystery, hid from the *natural Man* ; and that, even by *spiritual Men*, is not well known, that is, practically understood. And yet a Mystery it is, of the greatest Concernment, both with respect to the Glory of God, and the Good of his People. Without some Degree of real Acquaintance with it, a Man cannot be a *Christian*. And the more fully and sensibly he is acquainted therewith, the more *holy*, the more *happy* Christian is he. And the more is the God of all Grace in Christ, *glorify'd* thereby. Oh, a *Life of Faith* on the *Son of God*, is the every *Day's Work* of a Believer. Without it, we shall soon be *Backsliders* in Heart and Ways.—And oh the infinite Love, the boundless Grace of God, that tho' we are *bent* to Backsliding from Him, and are every Day guilty of it more or less ; He will still call us, *His People*, and according to his Promise, will *Heal our Backslidings, and love us freely*. Aye, *freely* indeed ! or He had never loved *us*. Us, that by Nature, were a Sea of Vileness ! A Hell of Iniquity ! A Mass of black and horrid Contrariety to his infinite Purity ! Us, that by Practice, were Transgressors from the Womb ! And which is most amazing ! Us, that

that since the Display of his infinite, all-attracting Grace, in the Forgivenes of our Sins, in the Sanctification of our Nature, and in the Admission of our Persons, into all the Royalties and Privileges of the Sons of God; have nevertheless, slighted his Love, despis'd his Commandments, forsaken the Lord, and gone after other Lovers! And yet, oh yet, God *lovetb us!* Us, who are guilty of such Ingratitude, that is not to be found among the Damned! And this notwithstanding He *knew* beforehand, how *treacherously* we should deal with Him, how rebellious, how abominable we should be! Oh this was *Free Love* indeed! Free in its Fixation; and free in its Continuation, or it would not have *held* towards us till *now!* We have *try'd it*, by innumerable Provocations, by most aggravated Transgressions: Every of our Sins, who are so greatly beloved, so highly favour'd, being of a deep Dye, an extensive Guilt, a bloody Colour. And yet, all Glory to infinite, unchanging *Love*, thro' infinite, all-atoning *Blood!* our JEHOVAH, *consumes not the Sons of Jacob*, but *loves them freely still!*—And tho' the Lord, to bring his backsliding Children to a Sense of their Backslidings, puts them in Mind of their Folly and Ingratitude; yet such is his infinite Grace, that He calls upon them to return unto Him. *For pass over the Isles of Chittim, and see;* (faith the Lord) *and send unto Kedar, and consider diligently, and see if there be such a Thing.* (Look, as if the Lord should say, O my People, whether there be such an *Instance* of Folly and Ingratitude, to be found in the *ungodly World*, as is to be seen in *you!*) *Hath a Nation changed their Gods, which yet are no Gods?* But my People have *changed their Glory* (*their God who is their Glory*) *for that which doth not profit.*—*For of old Time I have broken thy Yoke, and burst thy Bands, and thou saidst,*  
*I will*

*I will not transgress : When upon every high Hill, and under every green Tree thou wandrest, playing the Harlot,* Jer. ii. 10, 11, 20. And yet, saith the Lord, Chap. iii. 1. They say, *If a Man put away his Wife, and she go from him, and become another Man's, shall he return unto her again ? Shall not that Land be greatly polluted ? But thou hast played the Harlot with many Lovers ; yet return again unto Me,* saith the LORD.—‘ Oh Free, Invincible, Everlasting Love ! Overcome us, melt us, draw us ! Then returning, under thy healing Influence, we will say repeatedly, after all our Heart, ‘ Lip, and Life-Backslidings, Behold, we come unto Thee, for Thou art the LORD our God.’—Oh my dear Brother, what an unspeakable Privilege is it, that such poor backsliding Children as we, have such a merciful Father, that will not cause his Anger to fall upon us, tho’ we have done as evil Things as we could ! And how should this influence our Souls, into Childlike Ingenuity to our Heavenly Father ? and Spouse-like Loyalty to our Royal Bridegroom ?—Surely it is our Wisdom as Believers, to come to the SAVIOUR daily, as being in ourselves, poor Sinners ; and to abide in Him continually by Faith, to receive of his Fulness, and Grace for Grace. Even all Supplies of Grace, for multiply’d Pardon, abundant Peace, full Joy, renewed Strength, and increasing Holiness. So shall we be filled with all the Fruits of Righteousness here, which are by Jesus Christ, unto the Glory and Praise of God. And shall have an abundant Entrance hereafter, ministered unto us into the everlasting Kingdom of our Lord and Saviour, Jesus Christ. To whom be Glory and Dominion for ever and ever. Amen. Wishing all Prosperity : I remain, dear Sir,

*Your obliged Friend and Servant,  
in our Glorious Lord,*

## LETTER XVIII. To —

Honoured Sir,

**H**O W glorious will be that State, when all the Saints shall see Eye to Eye! When we shall know, and love, and serve the Lord perfectly! When all our Death and Darkness, shall be swallowed up of Light and Life, full and eternal! That ineffable Bliss, hastens: Our Lord comes quickly! Let us by the Desires of our Souls, and in the Use of all appointed Means for our Growth in Grace, and Fruitfulness in good Works, press forward unto that Day's Glory! Yet a little while, and we shall see Jesus as He is, be completely like Him, and for ever with him! And who can tell what Joys, what Glories, the Sight of our Beloved's Face, will cast upon us, to an endless Space! O my dear and honoured Brother, is CHRIST yours, and is HE mine? Let us rejoice in our wondrous Lot! Our present and eternal ALL! And may the Love of Christ, constrain us to live to Him, who died for us and rose again!

My dear Lord hath been with me in my Affliction; hath rebuk'd the Disease as an Answer of Prayer, and is raising me up to do a little Work for Him, I trust, which I long'd to finish, before I go hence, and be no more. O pray for a double Portion of the Holy Spirit to be poured upon me, that my redeemed Life, may be doubly the Lord's! — Sweet has a Thought of living to the Will of God, been to me of late, and particularly in Sufferings: By an humble, patient, sweet Submission to, and a joyful Acquiescence with, the Will of God, to give him the Glory due to his great Name. When we yield to any unmeet Heaviness under Trials, methinks we rather die, than live, to the Will of God therein. —

This, this, of *Living to the Will of God*, is the daily *Work* of a *Christian*. To live to the Will of his *Promise* by *Faith*, to the Will of his *Precept* in *Love*, and thro' both to live to the Will of his *Providence*, whether joyous or grievous, by a complacent *Flow* into *God's good Pleasure*, and an humble, thankful *Adoration* of *HIM*, in all the various Dispensations, of his invariable Love towards us.—Delightfully sweet is this our Work in *itself*, and thus to our abundant Joy is experienced, when the Power of Christ rests upon us for its *Performance*: And ineffably great will be our *Reward*, when, of the freest *Grace*, we are called to enter into the *Rest*, the *Joy*, the *Glory* of our great *Lord*! It becomes us, Sir, to *mourn* that we can live no more to *HIM*, who liv'd and dy'd, who rose and lives for ever for us! That we who are *bought with a Price*, can glorify God no more, in our Body, and in our Spirit, which are God's! This, as the Case stands with us, (who being sold under *Sin*, oft experience, that when to will is present with us, how to perform we find not, this) is part of our *Work* and *Labour* of *Love*. Which our loving Lord, in the Infinity of his Grace, will call our *Kindness*, and in *Love* unknown, will accept and account as our *Service*, as if we had done, in some Sort, all that Work for *HIM*, which we fain would have done: And reward us he will, according to his own *Heart*, and every Way like his *Great SELF*! O what a glorious *Master* is *Jesus Christ*! None is like *Him* in *Grace*! May we always abound in his *Work*, to his present and endless *Praise*!—That the *Love* of God our *Father*, the *Grace* of our *Lord Jesus Christ*, and the *Communion* of the *Holy Ghost* may be with you: is the hearty Desire of, Honoured Sir,

*Your most obliged Humble Servant,*

## LETTER XIX. To Mrs. H.

*My very Dear Sister in Christ,*

**A**S the Lord hath fixed the *Bounds of our Habitation*, and the *Times before appointed*; we may be well assured, that for us his dear Children, He hath done all Things in relation thereto, so well, that nothing could have been *better* than it *is*. His *Will*, in this Regard, being founded upon his *Counsel*, and his abounding *Wisdom and Prudence*, towards us, being according to the exceeding *Riches of his Grace*. Whence we should be induced to give *Glory*, to our all-wise, and all-gracious God. And as the Places and Times of our *Abode* were appointed; so likewise, our *Work* therein ordained. Our *Work* for *God* and his *People*, in relation to the Building, Beauty and Glory of the *Church*, the *City of the great King*. Thus God's People of old, *repaired the Wall of Jerusalem*, *every one over-against his House*, Neh. iii. 28. And thus we in particular, are especially call'd in, *Love to the House of our God*, and for our *Brethren*, our *Companions Sakes*, to seek the *Good of Jerusalem*, the *Prosperity of Sion*, by Faith and Prayer, in the Places where *we live*, or *over against the Houses where our Lot is cast*. And as the *Lord* has chosen our *Work* for us, and the *Places* of our *Residence* in order to it; *we* should chuse the latter, as subservient to the former.—Glad should I have been, my dear Sister, if your *Lot* had been cast *bere*; but as Providence at present fixes your *Abode* in the Place where you *reside*; believe that *this* is most for *God's Glory and your Advantage*. Such is the infinite Condescension of your *Lord's Grace*, that he will say, *He hath Need of you*, and of your *Faith and Prayer*,

er, for the Advancement of his Cause and Interest, the Success of his Gospel, and the Good of his People in N—n. And you shall receive your own Reward, according to your own Labour, both in the present and future World. You serve a Master, that is an infinite Lover! Whose Grace is boundless, changeless, endless! And who delights to shew its exceeding Riches, in the Fulness of your Time-Joy, and in the Greatness of your eternal Glory! Wherefore, go on to serve him to the utmost; and with the Enjoyment of HIM, you shall be richly blest. For His Servants shall eat, when others are hungry; His Servants shall drink, when others are thirsty; His Servants shall sing for Joy of Heart, when others howl for Vexation of Spirit.

I beg the Help of your Prayers, for the Advancement of our Redeemer's Interest in this Place. I hope the Lord will visit us with his Salvation, to revive his Work in the Midst of the Years of Trial; that this little Tribe be not cut off in Israel. It is now a Time of Distress, with most of the Churches of Christ, by the sad, felt Withdrawal of Divine Influence. But at Evening Time, it shall be light. When our Hope is cut off, as it were, and Death and Darkness feared: Then is the Lord's Time to work Salvation, and to arise upon us with the Light of Life, to our joyful Surprize, and his endless Praise. How good is it then, to wait for HIM, who waiteth to be gracious? For the Needy shan't be alway forgotten, nor the Expectation of the Poor, perish for ever. And since the LORD is a Refuge for the Oppressed, a Refuge in Times of Trouble! Let us that know his Name, put our Trust in Him. Let us do it for his Honour and Pleasure, and for our Salvation and Glory. For, The LORD taketh Pleasure in them that fear him, in them that hope in his Mercy. And they that know his Name, by Way of Trust, as being

being honour'd by them, He will deliver and honour, with long Life will He satisfy them, and shew them his Salvation.—Great Grace be with you! With affectionate Esteem, I am, my dear Sister,

*Yours in the Lord for ever,*

## LETTER XX. To — —

*Reverend and dear Sir,*

OUR glorious Lord, is a glorious Lover! A matchless Lover! And while for ourselves we know, his Knowledge-passing Love; O how sweetly, how strongly doth it constrain us, to love Him, in keeping his Commandments! And this Command of his in particular, “That we love one another, (in our little Measure) as HE in his (immeasurable Grace) hath loved us!” Gospel Obedience, the Obedience of Faith and Love, to the excellent and endearing Laws, of the Lord our Saviour-King, has its Reward in Itself. Our very Work, is our Wages: Or, our Employment, Enjoyment. And yet, in the Exuberance of our Lord’s Grace, there is a Reward of Glory to come, which in Greatness doth far surpass, all our present Thought! How blessed then, are those happy Souls, who, stedfast, unmoveable, are always abounding in the Work of the Lord: Forasmuch as their Labour is not in vain in the Lord! This, Sir, is a Bliss common to all the Saints, in the Work allotted them in common as such.

But O what superior Work, or rather, what a superior Kind of the Lord’s Work, is the Ministry of the Gospel! And what peculiar Rewards, are Gospel Ministers

*fters blest with, in the present and future State ! How great is the Reward of their present Work ! How great the Grace, that cast it on them as a Service of Gift ! How great is the Reward of its present Fruit, in the Conversion of Sinners, and Edification of Saints : To the Glory of God by Christ, the Salvation of Souls, and their own unspeakable Joy ! And how great will be the Reward of those that turn many to Righteousness, in the Day of Christ ! They shall shine (in Glory) as the Stars for ever and ever !—And is this, Honour'd Sir, your delightful Work, your happy Lot : How greatly hath the Lord loved you ! Of the Grace of Christ, towards a Minister of his, well may Men and Angels say, Behold how He loved him !—I wish you abundant Joy, Sir, in feeding, and guiding the Flock of God, which He hath purchased with his own Blood ; and a weighty Crown of Glory, when the chief Shepherd shall appear : And humbly request your Prayers for,*

*Reverend Sir,*

*Your most obliged bumble Servant,*

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## LETTER XXI. To Mr. F.

*Dear Sir,*

I AM glad that the rich, free, distinguishing Grace of God to his Own, and towards yourself, as you hope you are one of that happy Number, affects your Heart, humbles you in the Dust before the Lord, and raiseth your Wonder and Praise. Free Grace, reigning thro' Righteousness, unto eternal Life, by Jesus Christ our Lord ; is a glorious Theme, the Song of Saints and Angels, in the upper and lower Worlds, and will sweetly

ly

ly strike our Strings, unto increasing Melody, thro' the endless Ages of a blest *Eternity*. O for an increasing Display of its immense Glory in the present *Time*! That under the sweet Constraints of distinguishing, unchangeable, eternal Grace, we may be dedicated unto God, our Three-One God, in *all Manner of holy Conversation!*

It is indeed, Sir, the *last Time*, the Signs of our *Lord's Coming* are upon us. Happy will it be for those Servants of his, who shall be found *watching*. Awful Warnings of impending Judgments, have been given to this God-provoking Nation, and the Two late Shocks of *Earthquakes* felt in *London*, are eminently such. By them the Lord's Voice is to the City, "Repent, or "I will come unto thee quickly: And ease me of mine "Adversaries, and avenge me of mine Enemies." But O, who hears it! How few tremble at it! How many, what Multitudes, are secure, and go on still in their Iniquity! Tho' the *Lord's Hand is lifted up*, the *Wicked* will not see. But he *shall see*: (faith the Prophet) and see shortly, to his everlasting Destruction; if he will not see speedily, to a thorough Reformation, to a saving Turn unto God by Christ. Who as the great Saviour, is the only hiding Place for a poor Sinner, where he may be safe, from both natural, and moral Storms: When God ariseth out of his Place, to shake terribly the Earth, and to shake the Impenitent and Unbelieving down to Hell.

As to yourself, Sir, having fled unto Christ for Refuge from the Wrath to come, be not afraid with a dismaying Fear, of God's awful Judgments in the present Time. But, *Seek Righteousness, seek Meekness; it may be you may be hid in the Day of the Lord's Anger.* His Voice to his Own is, *Come, my People, enter thou into thy Chambers, and shut thy Doors about thee: Hide thyself*

*thyself as it were for a little Moment, until the Indignation is overpast.* And happy, thrice happy are they, that hide themselves in *Christ*, and under the Shadow of *Jehovab's Wings*; they shall be safely preserved by *Grace* from all penal *Storms*, amidst the greatest *Shakings*, and *Overturings* in *Nature*. God hath remarkable Deliverances in Store for them, that *sigh and mourn*, for all the *Abominations* in the midst of them, and that are committed by the Ungodly where they dwell: When *the Earth* (as was foretold) *shall reel to and fro like a Drunkard, and be moved exceedingly, the Transgression thereof* (of those that dwell therein), being *heavy upon it*. And if any of the Lord's People should fall in a common Calamity; that sore Judgment which will sink the Wicked into Damnation, shall raise a Saint to complete Salvation, and be to him, the very *Inlet unto Joy and Bliss, ineffable and eternal!* Therefore come what will, to those that are in *Christ*, *Say ye to the Righteous, that it shall be well with him.*

You desire my Thoughts, Sir, "Whether the Day of Grace may be past, with some poor Souls, before their Life is at an End." Please to take them thus:

*The Day of Grace*, I humbly think, may be considered in a Three-fold Respect. As 1. *The Day of the Gospel*. 2. *The Day of more than ordinary Strivings* of the *Holy Spirit* with *Men*, in common *Convictions*. And 3. *The Day of Christ's Power*, the Power of his special *Grace*, on the Hearts of his *People*.

*First.* *The Day of the Gospel* may be styled *The Day of Grace*. In that it is in it self glad Tidings, the Promulgation of the Grace of God, thro' Jesus Christ, to Sinners indefinitely: Or, to the very Chief of Sinners, without Exception of this or that Man; while its general Call is to all, *Come, for all Things are now ready*; *viz.* God has provided a full and free Salvation for perishing

fishing Sinners, thro' the crucify'd Saviour, and call'd the very Chief of them to *Faith in Christ*, and *Repentance toward God*, to come in and partake of Gospel-Provisions, to their everlasting Salvation.

The Day of Grace; in this Respect, may be over with some Souls, before their Life is at an End. As is evident by the Lord's Dealing with the unbelieving Jews: The Gospel was taken from them, and sent to the Gentiles, Act. xiii. 46. And whoever among the Gentiles, obey not the Gospel, but make Excuses, like the Jews, have just Cause to fear, lest the Master of the House, the Lord of his Church, being angry, should resolve concerning them, That they *shall not taste of his Supper*, Luk. xiv. 24. That the Gospel shall be taken from *them*, or *they* from it. And this is sometimes done, by God's removing the Gospel from the Place where such Persons live, or by his removing *them* to another Place, where the Light of the Gospel doth not shine. And if the Gospel is not taken from the Place where such Persons live, nor they from it, God in Judgment, may justly give up those that *despise the Gospel*, that chuse *present*, before *eternal Things*, to an awful Neglect of this great Salvation. So that they may have no Mind to attend the Gospel, but while the Light shines upon others, be content themselves, to sit in Darkness, and in the Shadow of Death.

Secondly. The *Day of Grace*, may be taken for the Day of more than ordinary Strivings of the Holy Spirit with Men, in common Convictions. As, doubtless, the Spirit of Christ, in the Ministry of Noah, strove with the old World. And these Strivings of the Spirit, proceed from the Goodness of God, and natively tend to lead Men to Repentance, that they fall not into Perdition.

But when these are rejected, God is provoked, and says of irreclaimable Sinners now, as he said of those before the Flood, *My Spirit shall not always strive with Man*, Gen. vi. 3. There are Times when Sinners under the Gospel, have more than ordinary Convictions of Sin, and Impressions upon their Hearts to seek God: And when these are not attended to, but slighted and despised; God may give up such poor Souls to the Hardness of their Hearts, and the Blindness of their Mind, and utterly withdraw from them those Influences of the Holy Spirit, with which before they were favoured. Thus we are told of some, who being *past Feeling, have given themselves over to Lasciviousness, to work all uncleanness with Greediness*, Eph. iv. 19. It doubtless becomes not us to say, who *bath*, or who hath *not*, provoked God so far, as utterly to withdraw the Influence of his Holy Spirit from them. Because we don't know, how far some Souls may be left to sin away Convictions, and yet afterwards be recovered. But if strong Convictions and Impressions, that are but of a common Kind, (and such are all those, that don't shew the Soul the Plague of its own Heart, unbottom it from Self-Righteousness, and allure it unto Jesus, as a complete Saviour, for its own Salvation); if these are sinned away, and a Person can work Wickedness without Remorse; doubtless such a Man, is in a very dangerous Case.—And perhaps the Day of Grace, in both these Respects, may be included in what our Lord said to Jerusalem, *If thou hadst known, even thou, at least in this thy Day the Things which belong to thy Peace! but now they are hid from thine Eyes*, Luk. xix. 42.—But the Day of Grace may respect,

*Thirdly. The Day of Christ's Power, the Power of his special Grace, on the Hearts of his People.*

And

And this *can't* be over, but shall certainly be experienced by every one of the Lord's People, before their Life is ended. This being the Covenant Promise of the Father, unto Christ his Son, *Thy People shall be willing in the Day of thy Power*, Ps. cx. 3. This is a Day of Grace *indeed!* The Day of Grace in other Respects; may be *resisted*, may be *over*; but this Day of Grace, is a Day of *Power*, of efficacious, irresistible *Love-Power*, that effectually *takes the Heart*, and brings all adverse Power into *Captivity, unto the Obedience of Jesus Christ*. *Thy People*, — saith the Father, to the Son, *i. e.* those whom I have lov'd and chose of old unto *eternal Life*, and given to *Thee*, to be *redeemed* from all Misery, unto all Glory ; they *shall be willing*. — Almighty Love, Almighty Power engages for it. They shall be *willing*. — Not saved against their *Will*; but made *willing* to be saved in *God's Way*. By his Free Grace, without the Deeds of the Law, thro' the Blood and Righteousness of Jesus Christ ; and to be saved unto Holiness here, as well as unto Happiness hereafter. And made *willing* they are, not by any *Force* put upon their *Will*, contrary to its *Inclination*; but by a most strong, and sweet *Allurement*, whereby the *Will* moves *freely*, in chusing that *supremely*, which the *Understanding*, from a supernatural Light shining upon it, sees *clearly*, to be the *greatest, chiefest Good*. And when thus made *willing*, so far as their *Will* is *renewed*, they are *willing* in the highest Degree ; *Willingness*, in the Abstract, *Willingnesses*, in the Plural. And for their being thus *willing*, there is a *Day*, a set Time prefixed, that was Foreappointed in God's eternal Purpose. And that *Day shall come*, and when come, *Power* comes along with it ; Satan-binding, Sin-killing, Soul-quickning, Soul-saving *Power*. The Lord, its infinite Lover, passeth by, sees it polluted in

its own Blood, cast out into the open Field, a miserable, wretched, helpless Creature, and by his All-gracious, and All-efficacious Voice, says unto it, *Live*. Yea, when it is in its Blood, He saith unto it, *Live*. By which He communicates, and declares, *Life spiritual*, that shall by the same Almighty Power and Grace, be maintain'd and increased, unto *Life eternal*. And to shew the Source of this wondrous Change, He adds, *And thy Time*, this Day of Grace to thee, was the *Time of Love*. Of free, infinite, all-conquering, unchangeable and eternal *Love!* Ezek. xvi. 6, 8.

Thus, Sir, in this Three-fold Respect, I humbly think, the Day of Grace may be taken. And you will easily see, that tho' the Day of Grace, in the two former Senses, is sufficient to leave those who perish from under it, *without Excuse*; yet it is the Day of Grace in the latter Sense only, that is or can be, the Day of *Salvation-Power*, unto any *one Soul*; and that this Day of Grace, shall certainly be so unto *every Soul*, that was ordained unto *eternal Life*, wherein he shall be effectually called by *special Grace*, unto that *immortal Glory*.—From the two first, we may learn,

i. That it is the great Duty of all Men under the Gospel, to *comply* with the *Calls of it*. And that if they *neglect* and *reject* that great Salvation which the Gospel proclaims, even while it is called *To-day*, God may take the Gospel from them, or they from it, before they are *aware*, and deprive them of those Opportunities which they have slighted, which had a native Tendency to their Salvation, and which, despised, will aggravate their Damnation, when our *Lord shall be revealed from Heaven with his mighty Angels, in flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of Jesus Christ: Who shall be punished with everlasting Destruction, from the Presence*

sence of the Lord, and from the Glory of his Power, 2  
Thes. i. 7, 8, 9.

2. That every Soul ought to beware of striving against those Convictions and Impressions, which tend to their Reformation and Salvation. Inasmuch as they are the *Voice of God*, which ought to be *obey'd*, and which to rebel *against*, is a very great *Sin*; and will greatly increase their *Torment*, if God should withdraw from them the Influence of his Spirit, account them such that have *judged themselves unworthy of everlasting Life*, and leave them to perish in eternal Death, *A&T. xiii. 46*.—From the Day of Grace in the last Sense we may learn,

1. That those who feel *Convictions*, should rejoice in Hope, that they may end in a saving *Conversion*. And let them know, that the Day of Grace is not *past* with *any one*, that feels the gracious *Power of God* working upon his *Heart*. And tho' the Soul may have sinned away Convictions Time after Time, and increas'd its Hardness of Heart and Blindness of Mind; yet *now, now*, if it has a *Desire* to return unto God by Christ, the Door of Mercy is *open*; and *To-day*, after *so long a Time*, the Lord calls it as a perishing *Sinner*, to flee to Jesus, the great Saviour, as the only Refuge and Hope set before it in the Gospel. And not a Soul that *comes in* at the Gospel-Call, will our Lord *cast out*, but *receive him to the Glory of God*, to save him from endless Death, unto eternal Life, *Job. vi. 37*.

2. That as there is such a Day of Grace, that is and shall be a Day of *Salvation-Power*, unto all the Lord's People; This may encourage all those, who have a painful Feeling within themselves, of *much Opposition* to their *own Salvation*. Not a Soul that is willing to be sav'd alone by God's Free Grace, thro' Jesus Christ, from all Sin and Misery, unto all Holiness and Glory; but is one of the *Lord's People*; but hath felt the *Day of*

of his *Power* already upon its *Heart*. And that same omnipotent Grace, which hath *begun* its new Life, will *Maintain* and *Increase* it unto Life eternal ; will *vanquish* all Opposition, and *compleat* its Salvation. The Lord its *Saviour*, will be its King, to save it from *Destruction*, and with an *everlasting Salvation*. Mountains of Opposition, before our *Zerubbabel*, shall become a *Plain* : His Hands which have laid the *Foundation*, even his Hands shall *finish* it, and HE shall bring forth the *Head-Stone* thereof with Shoutings, crying, *Grace, Grace* unto it ! *Zeck. iv. 7.* And hence,

3. Let those who have been made willing in the Day of Christ's Power, learn to *admire* and *praise*, the rich, free, distinguishing *Grace of God* unto them. O how often have *we*, the *Saved of the Lord*, slighted the Calls of the Gospel, made Excuses, and went our Way ! Strove against Convictions, and repeated our Transgressions ! And how justly might the Lord have said concerning us, as he hath done, and will do concerning others, *Because I have called, and ye refused, I have stretched out my Hand, and no Man regarded : But ye have set at Nought all my Counsel, and would none of my Reproof : I also will laugh at your Calamity, and mock when your Fear cometh*, *Prov. i. 24, &c.* And yet, O yet, would not the Lord take us at our *Word*, and appoint us unto that *Wrath*, which our *Sins* had deserved ; but compel us to *come in*, that *his House* might be *filled* ! Compel us to come in to *Christ*, unto our eternal Life by JESUS ! What shall we say of, what shall we render to, this discriminating Grace, this infinite Patience, this All overflowing Mercy, and All overcoming Kindness ! In all Manner of holy Conversation and Godliness, let us, as the Lord's peculiar People, saved by Grace, in the Day of his Power, shew forth the Praises of Him who hath called us out of Darkness, into his

*his marvellous Light!* 1 Pet. ii. 9. — *The Grace of our Lord Jesus Christ be with your Spirit!* In HIM, I am, dear Sir,

*Your sincere Friend and Servant,*

## LETTER XXII. To — —

*My very dear Brother,*

If this is a false Report; beware of every Thing that may give any Occasion of Suspicion or Reflection. But if it be true; O where are you! What are you doing! Have you forgotten that vast Obligation which the Love of Christ, that passeth Knowledge, lays you under, to live unto HIM, who died for you, and rose again? Have you forgot the great Work of your Calling, which is, to be an *Holy Man* unto the LORD, or dedicate unto HIM, in all Manner of holy Conversation, and Godliness? Are you not dearly bought with the Redeemer's Blood? Bought unto HIM? And will you deny the LORD of his Right? Of your little Self, who gave his great SELF for you! Be ashamed of such Injustice, of such Ingratitude. Let 'em not be seen in, be heard of you, the Redeemed of the LORD! O why do you thus forget HIM, who sav'd your Soul from the lowest Hell! — Forget him, did I say? That's not all, you wound, you pierce him. Was it not enough, that the Heart and Soul of Christ, were pierced once for you, when his own Self bare your Sins, in his own Body on the Tree; but will you pierce him still! Will you do that repeatedly and delightfully, under the Sorrows of which He groaned inexpressibly! O think, when you take an intoxicating Cup into your Hand with Pleasure, ‘This, this was it, that fill'd my Lord's bitter

\* bitter Cup, that Cup of Wrath, which made his Soul  
 \* exceeding sorrowful, even unto Death! Shall I drink  
 \* that with Pleasure, which was to HIM so exceeding  
 \* bitter! Shall I seek any Life of Delight in Sin, in  
 \* that Sin, which caus'd his agonizing Grief, and ac-  
 \* cursed Death! Shall I thus, open all his Wounds?  
 \* And yield to that abominable Sin, even in the Sight  
 \* of my Lord, (whose Eye is ever upon me) which  
 \* actually caus'd, and instantly brings to his Mind,  
 \* His exquisite Sufferings! Is any Pleasure I can now  
 \* take in Sin, worth that Grief and Displeasure, which I  
 \* shall hereby give to my Lord afresh? Yea, think,  
 \* How shall I do that abominable Thing which my Lord  
 \* hateth, and thus lay his Honour in the Dust! De-  
 \* throne HIM, who dy'd to crown me! How shall I  
 \* thus stumble and grieve the Saints, and harden Sinners  
 \* in their Wickedness! And how shall I thus, by Sin-  
 \* ing against CHRIST, wrong my own Soul! Rob it of  
 \* that Life and Joy, which is to be had in Commu-  
 \* nion with God, and Conformity to Him here, and  
 \* of those additional Glories, which of the freest Grace,  
 \* shall be the Reward of good Works hereafter? —  
 Thus, my dear Brother, thus think and reason with  
 yourself, whenever tempted to sin against the Lord.

And examine how it is with you, after you have  
 fallen into Sin. Do you look upon it as a little, light  
 Thing, and make Excuses for it? Are you but little  
 concerned, but little pained about it? And consequently,  
 but little humbled before God for it? — If it's thus with  
 you, your Soul is in a pitiable Case. God is withdrawn  
 from your Spirit, you have left your first Love, and  
 your spiritual Life is under an awful Decay. And a-  
 larmed you had need be, and stirred up to Duty in-  
 stantly, lest you be hardened thro' the Deceitfulness  
 of Sin suddenly. For tho' Sin hardens insensibly,  
 by

by increasing Degrees, yet every Degree of Sin, hardens suddenly, and prepares the Heart for greater Sin, and greater Hardness.—And *dreadful* will the Consequents be, of *bold Sinning*, with *faint Concern*, unto every one who has *tasted* that the *Lord is gracious*. Such Backsliders are in Danger of provoking the Lord to give them up to the Power of Sin and Satan, to the Hidings of his Face, and the Rebukes of his Providence, to Soul-Darkness in this World, and to the Loss of that Praise, and Honour, and Glory, which otherwise they would have had in the World to come : And thus to cast them among the Number of those who *shall be saved*, so as by *Fire*: That lose all their Works, the Reward of an holy Life, which others shall receive in the Day of Christ.

But if the former is not your Case : If after any Fall into Sin, your Conscience being yet *tender*, you are *deeply pierced* with a Sense of *God's Dishonour* thereby, and of your great *Provocation*, and *vile Ingratitude* therein : If on Account thereof you are *deeply humbled* before the *Lord*, and *He*, in the Infinity of his Grace, speaks *Peace* to your troubled Heart, and thereby melts you into *Gospel-Mourning* for Sin, and raiseth in you holy *Resolutions* against it ; if this is your Case : There is *Hope of Deliverance*, that God will *break your Bands*, and give you the *Victory* over that *Sin*, which now usurps with *Tyranny*. And for this Salvation, seek most earnestly.—And beware, that *after Peace spoken*, you *turn not again unto Folly*. For Sins of this Kind, are of the *deepest Dye*, of exceeding great *Guilt* : They dishonour *God greatly*, and wound the *Soul deeply*.—Wherefore *be sober, be vigilant, watch against Temptations to Sin*, and lift up your Heart to God for Strength to stand in the evil Day ; for your Adversary *the Devil goeth about like a roaring Lion, seeking whom he*

*be may devour.—That the God of Peace may bruise Satan under your Feet shortly, sanctify you wholly, preserve you blameless, and present you faultless, before the Presence of his Glory with exceeding Joy:* is the hearty Desire and Prayer of, my dear Brother,

*Yours most affectionately,*

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## LETTER XXIII. To — — —

*My dear Brother,*

**H**EALTH of Soul, is the greatest Blessing, Soul-Prosperity, the richest Mercy. Near to God, and beneath his Smiles, we live; but far from him, and frown'd away from his manifestative Favour, we die. Decay in the vigorous Exercises of our Graces, in our Fruitfulness and Usefulness, to God's Dishonour, and our own and others Grief. How is it with you, my dear Brother, are you blest with Fellowship with God, and thence enabled to walk in the Light, as He is in the Light, to purify yourself, even as Christ is pure? Or are you left to the Power of Sin, and under the awful Rebuke of Distance from God? *God and Sin, Light and Darkness, Christ, and Belial, can have no Fellowship with each other.* If Sin is indulged, God is displeased, his Holy Spirit is grieved, the Soul is wounded, and forsaken in Part and for a Time of its best Friend, and given up into the Hand of its Enemies. O, when *Israel chose new Gods*, then *War was in the Gates.* And to aggravate the Sin and Folly of God's People in their own Sight, the Lord faith, *Pass over to the Isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a Thing.* *Hath a Nation changed their Gods, which*

which yet are no Gods ? But my People have changed their Glory, for that which doth not profit, Jer. ii. 10, 11. God is the Glory of his People ; and yet so foolish are his backsliding Children, that they change their Glory, for that which doth not profit. " Do ye get any Thing, as if the Lord should say, by departing from Me ? " O no ; so far are we from gaining by Sin, that by every Act of it, we sustain the greatest Loss. We change our Glory, for that which is *inglorious*, yea, for that which is most *vile* and *abominable*, and is and ought to be the Matter of our *Shame*. And hereby we become guilty of these two Evils, of *forsaking the LORD, the Fountain of living Waters*, and of *bewailing to ourselves Cisterns, broken Cisterns, that can hold no Water*. Upon which the Lord saith, *Be astonished, O ye Heavens, at this*, Ver. 12, 13. And thus, from the Insensibility of his backsliding People, He addresseth the inanimate Creatures, *Hear, O Heavens, and give Ear, O Earth : for the LORD hath spoken, I have nourished and bro't up Children, and they have rebelled against me*, Isa. i. 2. And to shew their prodigious Stupidity, He adds, *The Ox knoweth his Owner, and the Ass his Master's Crib* : but Israel doth not know, my People doth not consider, Ver. 3. And to argue his People out of their base Ingratitude, He saith, *Have I been a Wilderness to Israel ? a Land of Darkness ? Wherefore say my People, We are Lords, we will come no more unto thee ? Can a Maid forget her Ornaments, or a Bride her Attire ? Yet my People have forgotten ME Days without Number*, Jer. ii. 31, 32. There is certainly no such Thing as *Stupidity* in the *sensitive Creatures*, when compar'd with that which is to be found in *Believers*, when departing from the *Lord*, we set up for *ourselves* : Our own *Will*, instead of *God's*, for our *Law*, and the Gratification of our sinful Inclinations,

instead of walking worthy of God, in all holy Conformity and filial Duty, unto all Pleasing. And as to Ingratitude, there is no such Thing to be found among the rational Creatures, towards their Fellow-Creatures, as appears in the Children of God, when Jeſburun, waxen fat, kicketh ! When nourished by infinite Kindness, and indulg'd as the Favourites of Heaven, we despise the Commandments of the Lord, and rise up in Rebellion against Him, as if we were his Enemies ! Nor can there be any such Ingratitude in the rational Creatures, towards God their Creator, who are Partakers of his tender Mercies in a Way of common Bounty, and yet are regardless of Duty ; as is to be seen in Believers, when tho' the Objects of God's special Favour, we cast it behind our Backs, and by Sin trample it under our Feet, as if it was not worth a Thought ! As if the Mercies of God, his special, Soul-saving Mercy, was not Motive sufficient to filial Duty, to engage us to offer up ourselves as a living Sacrifice to his Glory, holy and acceptable by Jeſus Christ ! O my dear Brother, our Sins are of a crimson, and scarlet Dye. We can't sin at a cheap Rate. Every of our Sins, that believe in Jeſus, that are under Forgiving-Love, are of a more aggravated Guilt by far, than the Sins of those, who do not know the Lord. And deeper far, they pierc'd our dear, dying Jeſus, than those we were guilty of, before we were called out of Darkness, into God's marvellous Light.— It is well for us, who are the chief of Sinners, that there is an Infinity of Merit in the Blood of the Son of God ! Else, it could not cleanse us from all Sin ! But, Glory be to God, Salvation by Grace, thro' the Blood of Christ, is infinitely full and free !—But, let us not sin, because Grace abounds. If there is any Spark of Ingenuity in our Souls, let us that love the Lord, hate this Evil, and with the utmost Abhorrence of it say,

God

*God forbid! Let the Grace of God which bringeth Salvation, teach us, that denying Ungodliness and worldly Lusts, we should live soberly, righteously, and godly in this present World.—I commit you as one of Christ's Sheep, loved, and bought with his Blood, to his tender Care, and saving Power, as the LOR D our great, and good Shepherd : And am,*

*Yours very affectionately,*

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L E T T E R   XXIV.   To — —

*My very dear Brother,*

**I**A M distressed to hear of the lamentable State of your dear Soul. — Is the *Grief* you cause to your dear *Bretbren*, and especially to your dear and honour-ed *Pastor*, whose tender Heart is ready to break with your Backslidings; *Nothing unto you?* Is the *Reproach* you bring to the *Name, Ways and People of God*; a *light Thing with you?* Is the *Displeasure* and *Grief* you give to the *Lord* that loveth you; unworthy of your *Notice?* What, *redeemed*; and not account yourself the *Redeemer's Right!* *Bought with a Price;* and not *glorify God with your Body and with your Spirit, which are God's!* Have you forgotten the *Obligations* which boundless Love, reigning Grace, and pardoning Mer-cy lay you *under?* Have you forgotten your own *Engagements* to be the *Lord's?* What hath *Christ done to you*, my Brother, that you dislike your *Master*, and for-sake his *Service?* Is *Satan* the best *Master*, and *Sin* the best *Work*, in your *Esteem?* What, make a *Captain* to return to *Egypt!* What *Fruit* had you in those *Things, whereof you was once ashamed?* In those *Evils*, where-

of you ought now to be *ashamed*? Is not the *End* of those Things, *Death*? Yes, my Brother, as truly as the *Lord liveth*, the Word is gone out of his Mouth in Faithfulness, it shall not return void : *If ye live after the Flesh, ye shall die.* The Life of your Graces, the Life of your Glory, must and will go, by the Satisfaction of your Lust. Not the least *Sin* you commit, but will affect your *spiritual Life*, and detract from your *Crown of Life*. Will you let another take your *Crown*? No, rather, *So run, that you may obtain. The Lord is at Hand. The Judge standeth before the Door.* Know you not, that if any Servant of Christ, becomes so *evil*, as to say in his Heart, *My Lord delayeth his Coming, and to eat and drink with the Drunken : The Lord of that Servant will come at an Hour when he looketh not for him, and will appoint him his Portion with the Unbelievers ?* Your Time is just gone ; a vast *Eternity* hastens ! Would you wish to enter the dark *Valley of the Shadow of Death*, with all that Darkness of *Guilt*, which such open Transgressions must bring upon your Conscience, if you are not awfully *bardned* thro' the *Deceitfulness of Sin*? If you don't see *Sin* in its Vileness and Blackness now, you will see it in its horrid Colours, in its Guilt and Aggravations, when you come to lie upon a *dying Bed*.

“ Death puts on Things another Face,  
“ Than we in Life do see :  
“ Sin, Satan, Hell, Heaven, Life and Grace,  
“ Then great and weighty be.”

My dear Brother, if you go on in *Sin*, you may justly be left under the *Hidings of God's Face*, the *Terrors of Conscience*, and the fierce *Assaults* of the *Enemy of Souls*, so that you may endure a *Kind of Hell* in your *Spirit*; and not know but your *Portion* may be with

with *Unbelievers*, in the eternal *World*, when you are just entering upon an *endless State*.—For the Lord's Sake then, for his People's Sake, and for your Soul's Sake, *awake out of Sleep*, and venture not a *Step further*, in the *Paths of the Destroyer*. Let me intreat you without Delay, or Hindrance by any Busines whatsoever, to set apart a Day of solemn Fasting and Prayer, to humble yourself before God for your Transgressions, and to intreat his forgiving Mercy and renewing Grace, for your speedy Restoration. Lest the Lord should say of you, as of his People of old, *Israel would none of Me : So I gave them up to their own Heart's Lust, and they walked in their own Counsels.* Which brings present Misery, inexpressible. And the Loss of that Praise, Honour and Glory, which otherwise you should receive in Life eternal.—O that the Father of Mercies, the God of Compassions, would *pluck you as a Brand out of the Burning!* I commit you to his tender *Mercy*: and am, with great *Concern*,

*Yours most affectionately,*

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## L E T T E R XXV. To — —

*My very dear Brother,*

**I** Received your last kind Letter with great Joy, to hear of the Lord's Loving-kindness in restoring your dear Soul. *Who is a God like unto HIM, that pardoneth Iniquity, and passeth by the Transgression of the Remnant of his Heritage ! He retaineth not his Anger for ever, because he delighteth in Mercy. He will turn again, he will have Compassion, he will subdue our Iniquities, and cast all our Sins into the Depths of the Sea.* O who would

would not *love and fear him!* How sad is it, that we the Redeemed, the Saved, the Restored of the LOR D, should *sin against him!* And yet thus, wretched we, the Lord's People, are *bent to Backsliding from him!* Are you *redeemed*, Brother, *bought with a Price?* Glorify God in your Body, and in your Spirit, which are his. Are you *saved?* Let the Love of your Saviour, constrain you to live unto HIM who died for you, and rose again. Are you *restored?* Dread returning again unto Folly. Hath God the LOR D shewed you Light? Bind the *Sacrifice* (your whole Spirit, Soul and Body) with *Cords* (of his infinite Kindness) to the *Horns* of the Altar: To the efficacious Power of Christ's Mediation; who presents us, and all our Services, acceptable to God, to his and our Father. Commit the Keeping of your Soul daily into Christ's Hands. He would have his Children trust him with their Time-Preservation, as well as with their eternal Salvation. We little think what we *lose* for want of abiding by Faith in our dear *Lord Jesus*, in his immense Fulness, which only can be a sufficient Supply, for our extensive Emptiness. We, alas, too often go into a World of Snares, with a Sort of *Self-Dependence*, as if our inherent Grace, was sufficient to keep us; and so our Feet are caught in an evil Net, before we are aware. Whereas, if distrusting our own Ability to keep ourselves, we went out trusting in the LOR D our Strength; we should be safe, by him directed, and upheld.—We have now, my dear Brother, but a little, a very little Time left, to glorify God in upon the Earth. O let us watch and pray, that it may be all devoted to his Honour. What can be too much, what enough, to do or suffer, for the Praise of that Grace which hath saved us! *The Love of God our Father, the Grace of our Lord Jesus Christ, and the Communion of the Holy Ghost;* call for our

our *whole Selves* continually, as a holy, living *Sacrifice*, to be offered up to the *LORD's Glory*. But O how little *do we*, *can we pay*, of that Debt of Love we *owe*! Let us cast up our Accounts daily, reflect upon our every Day's Conduct; confess and bewail our Deficiencies, and fleeing for Pardon to infinite Grace, thro' all atoning Blood, let us intreat restoring, strengthning, Soul-enriching Mercies. That taught by efficacious *Grace*, we may *deny Ungodliness and Worldly Lusts*, and live *soberly, righteously and godly, in this present World*: Hasting apace by abounding Thanksgiving, in practical Time-Praises, to the perfect Praises, and loudest Hallelujahs, of a blest Eternity.— To the tender *Compassion*, and gracious *Protection*, of the *LORD our Shepherd*, I commit you: *His Grace be with your Spirit!* In him, with the dearest Love, I am,

*Tours for ever,*

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## LETTER XXVI. To Mr. W.

Dear Sir,

**Y**OU see what a *Trial*, my dear Yokefellow's *Death* would be to me at *this Time*; and will easiliy think, that I must be under some *Pressure of Spirit*, upon the least *Suspicion* of it.— But I feel *Everlasting Arms* underneath me. Cares, like a wild Deluge, wou'd break in upon me: But I wou'd *cast all my Care, upon HIM that careth for me*. I think it a most unreasonable Thing, for a Creature, and especially for a Believer, to take the *Government of the World*, upon his own *Shoulders*, by anxious *Thought for the Morrow*:

*Which of us, by taking Thought, can add one Cubit to our Stature ? The Government of all Things, relating to the World, the Church, to Families, and particular Persons, even to the most minute Circumstance belonging to each ; is devolved by the Father, upon the mighty Shoulder of our dear Lord Jesus. And there let it rest. I like it well. Jesus is my King : I know he will save me ; and bring Salvation to my poor Soul, even by such Providences, which seem to carry Destruction in the very Face of them. All Things in Providence, are wrought according to the Counsel of Jehovah's Will ; for the Glory of God, and the Good of his dear Children. HE is wonderful in Counsel, and excellent in Working ! I see Him by Faith ; I adore Him by Love ; I wait for Him by Patience of Hope ; even when his Footsteps are in such deep Waters, that Sense, neither natural, nor spiritual, can trace them. When I suppose the Worst, Sir, I think thus : ‘ What if this Trial should be attended with a Complication of Griefs ? Who made it for me ? It was my GOD ! It was appointed for me, laid out for me of Old, by an Infinity of Wisdom and Grace, for the Glory of God, and my Advantage. And what if God is to be glorify'd in me by this Trial ? — And then my Heart flows complacently into the Will of God, and says, ‘ Lord, give me but Grace to glorify thee : And Father, work thy Will.’ — Oh, dear Sir, GOD is my ALL ! GOD in CHRIST is my Portion ! I would live upon Him as such ; and in Comforts and Crosses, in Life and Death, be wholly dedicated to his Glory. I would have no Will, but GOD's ; no Interest, but His ; no Care, but to glorify Him. I think it a great Shame, for a Soul blest with Fellowship with GOD, to have a contrary Will, a contrary Interest to His. — And yet, alas, I am a feeble Worm, crushed before the Moth !*

Oh

Oh that the *Power of CHRIST may rest upon me*, and his Strength be made perfect in my Weakness : That in this Trial, I may walk worthy of GOD, unto all Pleasing ! — For this, help me, dear Sir, by your Prayers. — And your Lord and mine, will richly reward your Kindness, like his Great SELF ! I am persuaded, dear Sir, it wou'd rejoice your Heart, to serve CHRIST, in serving the least of His. And never was such a MASTER, as our JESUS ! Himself will serve his Servants ! He will make them sit down to Meat, gird Himself, and come forth and serve them. Oh wondrous Grace ! What, the Lord of Glory, serve his Creature-Worms ! The Worms He lov'd and wash'd in his own Blood, to make them Kings and Priests, unto God and his Father ! — ‘ Oh our Beloved, draw us with the Cords of thy Love, bind us to be free in thy Service, to cast ourselves, our Time, and All, in all the little Love our Souls are capable of, as a Drop of Duty, into thy boundless Love, that Ocean of Glory ! ’ — *The Grace of Christ be with your Spirit ! — I beg Leave to subscribe, dear Sir,*

*Your most obliged humble Servant,*

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## LETTER XXVII. To -----

*My very dear and Honour'd Brother,*

MUCH I compassionate your dear Soul, in your present Distress ; and am grieved that the Enemy hath got an Advantage against you in this great Trial, to make you think, or at least, apt to think, that God herein is your Enemy ; and is not faithful to his Promise given you ; or else to doubt, if you

know any Thing of the Mind of God in his Word.— Being in the Furnace, your Dross comes up, and with *Jonah*. you are ready to say, *I do well to be angry.*— But O, my Brother, will you be angry with infinite *Love*? This Affliction, is a special Fruit of God's everlasting Love to you. These bitter Waters, come streaming down to you, from the Heart of God, thro' the Blood of Christ, well sweetned with infinite Kindness. Not the least Dram of *Wrath*, is put into *your Cup*; nor the least Ingredient in it, however bitter to your Taste, but was put there by *Love's All-gracious Hand*. “Infinite Love, guided by unerring Wisdom, (as one well said) determines the Kind and proportions the Degree, of the Afflictions of every Child.” Not the least *Grain*, Brother, in this wisely mixed *Potion* which is given you, which is so distasteful to you, could have been *wanting*, but God would have had *less Glory* in your Salvation, and you *less Happiness*, as the Saved of the Lord. Have you forgot what is said, *Prov. xvi. 4. The LORD hath made all Things for Himself?* i. e. for his own *Glory*. And what the Apostle saith, *1 Cor. v. 11. Behold, we count them happy which endure?* If there was nothing more, Brother, concerned in this Affliction, than the *Glory of God*, it is worth while to endure it for *that*, even that *alone*. But lo, your present *Happiness*, and endles<sup>s</sup> *Bliss*, are concerned therein. And wou'd you have been without this Affliction upon this Condition, That God should have had *less Glory* given Him by you on the Earth? Or, That you should have had *less Grace* given you in the present Time, or *less Glory* in your eternal Crown? If you would not; attempt your Duty, to say instantly in Faith and Love, *The Cup which my Father giveth me to drink, shall I not drink it?* Let your *Will*, flow complacently into the *Will of GOD*, and say with a sweet Ac-

Acquiescence, Father, glorify thy Name ! Do what thou wilt with me in the present Time ; make but thy own Glory out of me, and I have enough : Not my Will ; but thine be done. — If you should say, Brother,

Alas, I find no Addition of Grace by this Trial ; I bring no Glory to God by it : Of what Advantage then can it be unto me ? — I answer,

If hitherto you have been *as a Bullock unaccustomed to the Yoke, God for Christ's Sake forgiveth you* : And your present *Sin*, by over-ruling *Grace*, shall be the Matter of your future *Humiliation* ; of that *Humility*, which precedes *Glory*, and will be your *Preparation*, for eternal *Exaltation*. — I do not say, That your *Sin* will do you *Good*. Such an Assertion would be abominable in *itself* ; and I believe, abhorred by *you*. *Shall we sin that Grace may abound ? God forbid !* — But this I say, Unto us who are under Grace, where *Sin* hath abounded, *Grace doth much more abound* : And effects its great *Designs*, to the endless Praise of its own *Glory*, by over-ruling into a Subserviency thereto, the greatest *Contraries*, even those very *Things*, which have a native Tendency to dethrone Grace, and despoil it of its *Glory*, and to plunge its Subjects into the deepest Misery. — This as to what hath already been. — But, *O let the Time past suffice !* Say, Once have I spoken, yea twice ; but I will proceed no farther. I have heard of thee by the Hearing of the Ear ; but now mine Eye seeth thee ; Wherefore I abhor myself, and repent in Dust and Ashes. — It will be no Offence, Brother, nor Grief of Heart to you, when you come to *Heaven*, that you was called to glorify *God*, by this *Trial* on the *Earth* ; nor that your *Grace* was increas'd thereby, unto eternal *Glory* ; but both will be the Matter of your *endless Joy*. And will you grieve now, for that which shortly and perpetually will be your *Heart's Delight* ? O dry your

Tears, cease Weeping, begin Rejoicing, anticipate by Faith, the Glories of Sight.—Come, my dear Brother, you are *under Grace*, that forgives your Sins, that will subdue your Iniquities, that will strengthen your Graces, and out of Weakness make you strong. Everlasting Arms are *underneath*. And sink you shall not, in deep Waters. Your Shoes shall be Iron and Brass; and as your Days, your Strength. Say then in Faith, tho' foil'd by the Adversary; *Rejoice not against me, O mine Enemy; when I fall, I shall arise: When I sit in Darkness, the LORD shall be a Light unto me.* I will bear the Indignation of the LORD, because I have sinned against him, until He plead my Cause, and execute Judgment for me: He will bring me forth to the Light, and I shall behold his Righteousness. For, *The Trial of your Faith worketh Patience, and Patience Experience, &c.*

Your former Trial, Brother, made your late Happiness more sensibly sweet and Heart-endearing.—And easily you might slide, as it were insensibly, into an Extreme of Creature-Love. Which might provoke the jealous Eyes of the Lord your Lover, to strip you of a Creature, that stole your Heart from him the Creator: To his Dishonour and Displeasure, and to your Disadvantage, present and eternal. And evident it is, that we have exceeded in Love to a Creature, if when the Lord takes what he gave, it must be *rent* from us. If we don't freely *resign* the Creature or Thing He *calls for*; we lov'd the same *inordinately*.—How kind then, and endearing was the *Hand*, that took away your *blooming Joy*, which robb'd Him of his *Crown of Glory*, of that Glory due from you, to Him your great *Lord*! And that took away that *Honey*, whereof you was like to *surfeit*! O my Brother, your *Lord's Love is kind*. 'Tis a *Love-Stroke* that is given you. And his Voice herein to you is, 'Come, thou dear

dear Object of my infinite Love, take up thy Delights in ME. I have took away the *Desire of thine Eyes with a Stroke*; that I might have thy Heart; that I, who am *All Desires*, might be to thee, *All Delights*: To my present and endless Praise, and to thy present and endless Bliss. Come, taste how ineffably sweet, the uncreated eternal Fountain is, now the Creature-Stream, that transient Flow, is dry'd up and gone. *Why is thine Heart grieved? and why eatest thou not? am not I better to thee than ten Sons?* And is this your Beloved's Voice, my Brother: Will you not say, returning *Love*,

' O my Lord, thou *Altogether lovely One*, thou Lover of my Soul, Thou, even Thou alone, art more excellent to me, than *Mountains of Prey!* Than all the Creatures, amass'd in One! Script of that which is not; on which I set mine Eyes; I'll henceforth, by thy Grace assisting, clothe myself with THEE, whose Name is, I AM! And bathe my Soul in Pleasures, in THEE, thou boundless, bottomless, endless Ocean of all Delights! *Forgetting my Father's (Adam's) House*, the Creatures and Relations of this present Time, I'll henceforth fix the Intention of my Soul on THEE, my eternal LORD, my Husband-Lover, and in thine eternal Homage, will find my eternal Joy! — If thus your dear Soul is bro't nearer to *Christ in Love*, by the Separation of a Creature from you, that us'd to divert your Heart; your Gain will be *ineffable*, by that Loss! — This, Brother, as to what has happen'd. — And next, to reconcile Promise with Providence: Consider,

The sudden Loss of your dear Companion, is no Argument against the Promises you had to direct and encourage you in the Choice of her. As the Lord gave her to you, and made you happy in her: The Event shews,

shews, that you had the Mind of God in espousing her. — And as to that Promise you particularly mention, *In blessing I will bless thee ; and in multiplying I will multiply thee*: The Lord doubtless signify'd there, by, That you had and should have his Heart in that Mercy, as the *Inside* of the *Blessing*. And likewise, That in giving her to you. He would *eminently* bless you. The former, you may be well assur'd of from God's Word, That you had his Heart, in that Gift of his Hand ; that he did you *Good* thereby, with his *whole Heart, and with his whole Soul*. And the latter appears from the Lord's Work : In that he made her such an *eminent Blessing* to you, while you had the Enjoyment of her. — But most surely, the Lord did not say, by that Promise, That he would give her to you for a *long Continuance of Time*. And therefore his taking her away so soon ; is no Argument against the Truth of God's *Promise*, nor against the Truth of its *Application* to you by the *Holy Ghost*. — Your concluding from what the Lord said, That you should enjoy her *long* : Was certainly a *Mistake*. Which you easily made, by drawing out *Ways* in your own Mind, and according to your Wishes, for God to fulfil his Promise to you in.

As *Eve*, when the Lord gave the first Promise, *The Seed of the Woman shall bruise the Serpent's Head* : Mistook the Mind of God therein, from her eager Desire of its immediate Accomplishment ; and tho' it must needs be her *next* and *immediate Seed*. Whence she said upon the Birth of *Cain*, *I have gotten a Man the LORD*, Gen. iv. 1. Or, the *Messiah* : As some render the Text, without the Word *from*, which is in our Translation. And I doubt not, when *Eve* saw her Mistake, she was as much *try'd* about it, as my dear *Brother* can be about *his*. And yet her Mistake, as yours,

yours, was not *total*, but only *partial*. She was not mistaken, as to the *Substance* of the Promise; but as to the particular *Way and Time* of its Accomplishment. She having drawn out *those* which she thought *best*; and the Lord, in his Wisdom and Goodness, having design'd *those* which were *better*; more for his Glory, for the Good of his People, and for *Eve's Joy* at last, however *trying* the present Disappointment was.

Thus the Prophet *Jeremiah*, was sorely tried, and knew not how to reconcile the *Promise* of God, That *Fields* should be bought and possessed in *Jerusalem*; with his *Providence*, in that the *City* was given into the Hand of the *Chaldeans*, Jer. xxxii. 15, &c. Whence he poured out his Soul before the Lord, and pleads with him, Ver. 24. *Behold the Mounts, they are come unto the City to take it, and the City is given into the Hand of the Chaldeans, which fight against it.* — And then follows, what he could not tell how to reconcile, *And thou hast said unto me, O Lord God, Buy thee the Field for Money, and take Witnesses*, Ver. 25. The *Promise*, That Houses, Fields and Vineyards, should be again possessed in that Land; as Ver. 25. puzzled him exceedingly. He knew not how it could be fulfilled, as *Providence* seem'd directly to contradict it, and what the Lord had *said*, of the *City's* being given into the Hand of the *Chaldeans*, was *come to pass*. He therefore bro't this difficult Case before the Lord. *And thou, Lord, (faith he) seest it.* It is as if he should say, ‘Lord, how can these Contraries agree, with thy ‘Truth and Faithfulness in both?’ His Distress seemed to arise from his own private Tho'ts, in fixing a Time too soon, for the Fulfilment of the Promise: Which much perplex'd him, and put Him on thinking that it could not be *fulfilled*, as it was then so *contradicted* in *Providence*. — Upon which the Lord, in

condescending Grace to his distressed Servant, first assert his infinite *All-sufficiency* to fulfil his *Promise*, *Bebold, I am the LORD, the God of all Flesh*: *Is there any Thing too hard for Me?* Ver. 27. And next informs him of the *Time* of it, that it was not to be fulfill'd *instantly*, but after their *Return* from *Captivity*. And thus he sweetly reconciled the *Promise*, with the present *Providence*: As Ver. 28, &c.

And divers such partial *Mistakes*, our Lord's Disciples made, concerning what he said unto them, and his *Promises* given thetn. And thence, how greatly were they tried, when their Lord was *crucified*? *We trusted* (say they) *that it had been HE which should have redeemed Israel*, Luke xxiv. 21. They were so shock'd with the present *Providence*, which was so directly contrary to what they apprehended in the *Promise*, that they seemed just ready to give up their *Faith in Christ*, as the *Redeemer of Israel*. — Thus, some of the *Prophets* of old, before the Incarnation of our Saviour, did make some partial *Mistakes*; (as 1 Sam. xvi. 6. 1 Chron. xvii. 2. Jer. xxxii. 15, &c.) and some of the *Apostles* of Christ, when their Master was present with them. As inspired Men, were not always under the Spirit of Inspiration, but sometimes tho't and spoke of the Things of God, from their human Judgment. Tho' they never did so, in any Part of Divine Revelation, given either in the Old Testament, or the New, but for that, were always under immediate Inspiration.

And if those great Men of GOD, were subject to some partial *Mistakes*, about the *Ways and Times* of the Lord's fulfilling his *Word*: O how easy is it for such little, weak Worms as *we* to be *mistaken*, as to some *Particulars* relating to the *Promises* He gives us! Let us not think it *strange*, Brother; or that the *Promise*

mise fails, in the Substance of it, when we mistake as to some Circumstances attending it. But in Faith and Patience let us possess our Souls, and wait the Lord's Way and Time to fulfil his Word: For not a Jot nor Tittle of it shall fall to the Ground, or pass away unfulfilled.

And wise and gracious are the Ends of our great God, who is great in Counsel and mighty in Work, in permitting our little Mistakes. As 1. The Honour of his Power and Goodness, in supporting us under our Weights of Trouble, occasion'd thereby. 2. That He might shew his Grace, by ministring suitable Relief to us in Distress; and working glorious Deliverance for us out of it. 3. That thereby He might shew us our own Weakness. 4. That by the Trial He might exercise and increase our Graces. 5. That He might thereby fit us for his Service; to sympathize with, and speak a Word in Season unto, our weary Brethren, in whom the same Afflictions are accomplished. And 6. That He might thus prepare us for, and confer upon us, a more weighty Crown of Glory.— And in all these Respects, my Brother, the Lord can fulfil his Promise to you, *In blessing to bles you, and in multiplying to multiply you*, even by this very Providence, which to you appears to thwart it, and is so contrary to your Expectation.

Think not then, That your Work for Him, is entirely done. For, out of Weakness, you shall be made strong: And by these Afflictions, prepar'd to administer Consolations, to comfort others, by the same Comfort where-with you yourself are comforted of GOD.

And don't be weary of the World, Brother. Long to be with Christ, which is far better; you may and ought. And if this Providence is blest to wean you more from present Things, it is your Mercy. But be

willing to stay the *Lord's Time*, till his *whole Will* is done upon, in and by you : As his Glory and your Bliss, present and eternal, are concern'd therein. God's dear Servants, under Pressures, may have immoderate Desires to be dissolved, and be at Rest. Which may proceed from some Degree of Impatience, or Unwillingness to endure those Trials, which must precede, and prepare for, their future Crown. *As Jon. iv. 3.* *Therefore now, O LORD, take, I beseech thee, my Life from me ; for it is better for me to die, than to live.* — You say, Brother,

“ My Case is not like *Abraham's*, when call'd to offer up *Isaac* ; He received him again. Nor like *Jacob's*, when he said, *Joseph is not, and Simeon is not ; all these Things are against me* : For he had them both again. God sometimes writes Death upon the Promise for a while, to try the Faith and Patience of his Children ; and then fulfils it. But He has writ Death absolutely upon mine, and laid my Glory in the Dust. I know she cannot return unto me.” — I reply,

It is your *Mistake*, Brother, That God has writ Death absolutely upon his *Promise*. This killing Dispensation, so cross to your Expectation, doth not touch the Grace of the *Promise*, nor in the least infringe the Truth of it ; but is and shall be the *Means* of its farther Accomplishment. What if God's Design, in giving you a Taste of *Creature-Sweetness*, and taking it away unto great *Bitterness* : Was to shew you more of *Creature Emptiness*, that so He might fill you more abundantly with his *infinite Fulness*? Will not this be a farther Extension of the Promis'd Grace, *In blessing to bless, and in multiplying to multiply you?* — And what if God intended by the Promise, not only to bless you in your late *Relative*, but also in that *Relation*, by giving

giving you another Bosom Friend, instead of *that* which you have lost? You can't receive *Her* again, in Person. But you may in *Value*. Is not God able to give you another that shall be as *greatly*, and more abundantly blest for your Comfort, while taught by the Vanity and Uncertainty of the Creature you have lost, you enjoy God in another, and in *Him* a Permanency of Bliss, that shall never be taken from you? — But if God should not give you another *Bosom-Companion*; if in the Want thereof, He gives you more of *Himself*; won't that be better? Tho' you can't have the Joy of your deceased Relative again, in *Her* personally; may'nt you have the same Comfort in God transcendently? What are *Creatures*, the whole Host of them universally? Is there any Comfort to be had in them, that is suited to the Nature of an immortal, Heaven-born Soul, that is not to be enjoy'd in the *Creator* substantially and eternally? — Wherefore, Set not your Eyes with Grief upon that which is *not*, upon the lost Stream; but look with Joy on *HIM* which is, and is for *you*, an Ocean of Bliss, *Yesterday, To-day, and for ever the Same!*

I should have given a Hint to your *Mistake*, "When looking on the *Parts* and *Experience* of your deceased Friend, you tho't that God had designed her for peculiar *Service*, in the Place He had set her." That this *Tho't*, being formed from the *visible Appearance of Things*; was just such as *Samuel's* was, when looking on *Eliab's* Stature, He said, *Surely the L O R D 's Anointed is before him*, 1 Sam. xvi. 6. And the Disappointment you met with, should not be your Distress, as His was none to Him.

Once more, Tho' your Heart was enlarged to pray for your dear Yokefellow's *Deliverance*; which the Lord did not please to grant. He can and will answer

swer your Prayer, in some other and better Way. And most graciously will the Lord accept and reward your Faith, in your Attempt of Duty, Not to stagger at the Promise of God thro' Unbelief. And some glorious Fruit of Faith, you shall certainly receive. Tho' you had it not in the Way you wish'd, and had devis'd in your own Heart ; you shall find it in a better, contrived and prepared for you of God : Which you'll soon see, was more for his Glory, and your transcendant Bliss.—Wherefore, Let the Government of all Things rest upon your Lord's Almighty Shoulder ; where the whole Weight of it is devolved by the Father ; and all Things shall end well, to your endless Joy, Wonder and Praise : And what you know not now ; you shall thus know hereafter.—That the Peace of God which passeth all Understanding, may keep your Heart and Mind thro' Christ Jesus : And His Grace be with your Spirit : is the hearty Desire and Prayer of, dear Sir,

*Your most affectionate Friend and Servant,*

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## L E T T E R XXVIII. To Mrs. C.

*My dear Sister,*

WE may see what *Vanity and Vexation* are in every Thing here ; what Thorns and Briars run thro' all the Ground ; and what little Dependance is to be had on all the Creatures. Happy are the Souls that have GOD for their ALL, that Fountain of Sweetness, that Ocean of Delights ! Who will cause those that love HIM, to inherit Substance, and never fail, nor forsake the Souls that trust in Him, thro' Time, nor to Eternity ! A true Christian, in the Exercise of Faith,

Faith, hath enough in GOD, to satisfy all his Desires, and need not, doth not, go out of HIM, for any Delight. Whenever we depart from the LORD our Rest, it is by an *evil Heart of Unbelief*. And oh what Fools are we, ever to stir out of the Bosom of GOD ! All is Joy and Peace *there*; and nothing but Sorrow and Disquietude every where *else*. How sad is it, that those happy Souls, who have the LORD for their *Portion*, should not always live upon Him, and rejoice in Him as *such* ! How do the Things of Time and Sense, thro' the Influence of Sin and Satan, divert us with their pleasing Shews, from real Pleasure ; or distract us with their pinching Cares, to our real Grief ? And by both rob us of that Fulness of Bliss, which is to be enjoy'd in GOD ! GOD will be our *All in All* in Heaven ; and the more we esteem Him so on Earth, and practically live upon Him as *such*, the more are we prepar'd for the Heavenly State. What would such a Soul do in *Heaven*, that can't make a Life out of GOD ? And tho' there, GOD will be all to us in **HIMSELF**, *without* the Creatures ; He is here to be enjoyed as such *in them*, by every Heaven-born Soul. In Comforts, in Crosses, in Gains, in Losses, GOD is to be enjoy'd by a Believer. Which spreads such a Glory, and Sweetness thro' all, that Strangers to GOD, neither see nor taste. Nothing in Prosperity, can make us *happy*, but what brings us to GOD, and enables us to serve Him ; nor any Thing in Adversity make us *miserable*, but what separates us from GOD, and unfits us for his Service. GOD in CHRIST, is so full, so great, so substantial a Good, that if HE is not enjoy'd in Prosperity, it will prove but an empty Name, or rather, a Soul-insnaring Thing : And if GOD is enjoy'd in Adversity, it will be full of Sweetness, and much for our Souls Advantage. We should put an Estimate

Estimate on both, as *true Blessings*, just so far as God is brought to *us*, and we to *Him* by either. And as to *enjoy*, so to *glorify Him* in both, should be our greatest *Concern*. The Glory of God in all, should be our chief Care, our constant Work ; since to do us Good by all, is God's Delight. If we refer all Things to God ; God will order all Things for *us*, as shall be most for his Glory, and our Advantage.

“ Fear God, ye Saints, and you will then  
 “ Have nothing else to fear :  
 “ Make you his Service, your Delight ;  
 “ Your Wants shall be his Care.”

Wishing all true Happiness in this World, and great Glory in that to come ; and requesting your Prayers and Thanksgivings for us : I remain, my dear Sister,  
*Yours affectionately, in the LORD,*

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## L E T T E R XXIX. To — —

*My very Dear and Honour'd Brother,*

**B**EST be our dear Lord, that hath brought a little Ease to your pained Heart, by that Instance of his “ accepting, and rewarding David's Desire to build him an House, tho' not He, but *Solomon* was the chosen Instrument for that Service.” I give Thanks likewise, that any Refreshment was given you, in what the Lord sent you by me.

Far wou'd I be, my dear Brother, from positively charging you with inordinate Love to your deceased Relative. Tho' I humbly tho't, you might possibly exceed. I know by sad Experience, that we are apt to exceed in Love to Creatures and Things, given us thro'

thro' Prayer, and by the Promise, and which we enjoy God in, and bleſſ him for. And tho' we mayn't ſee our Exceſs in the Enjoyment of Mercies, yet maniſt it is in the Loss of them, if when the Lord *calls* for what he gave, we don't freely *reſign* to his *Will*, and bleſſ him for *Taking*, as well as *Giving*. If we have any particular Solace in any *Creature* or *Thing* the Lord gives, that we can't find in *God*, ſubſtantially and tranſcenſtly, when it is taken from us; we certainly lov'd that Creature or Thing *inordinately*, or gave it that *Affection*, that *Attachment*, which is due unto *God alone*. We lov'd not that Creature or Thing ſo purely as we ought, *in God*, and *for Him*, but as a *ſeparate Good*, or ſomething *besides HIM*, that gave us Pleaſure. For if we lov'd the *LORD* as we ought, as the *Summum Bonum*, the *Chiefest Good*, the *ALL* of our Blifs; whence are theſe *Lowings and Bleatings* of our Souls, after *Creatures*? Doth not *all Fulness* dwell in *Christ*? Is there not in *HIM* a Fulness of all Relations? And of the choicest and moſt delightful Dispoſitions? And is he with us, ever with us, and all that He hath, *ours*: And yet if a *Creature* is taken from us, our *Hearts* can get no *Reſt*? O, if this is the *Cafe*; that *Creature*, we in ſome Sort, in ſome Degree, made *our God*. And good, good it is, that we ſhould be ſtript of ſuch *Creatures*, to ſhew us our Folly, in *forsaking* the *LORD*, the *Fountain of living Water*, and *bewing* to ouरſelves *Ciſterns*, *broken Ciſterns*, that can hold no *Water*. That thence, thro' trying Providences, and the efficacious Teachings of Divine Grace, we may learn more Wisdom: To drink at the *Fountain-Head*, when the *Stream of Brooks* fails us; and take our Fill more purely and abundantly from that *River of Water of Life*, *clear as Crystal*, which *proceedeth out of the Throne of God and of the Lamb*. — Be all Obedience,

Brother ; to delight your *Lord's Heart*. Resigning Abraham, in his cheerful offering up his *Isaac*, was called *The Friend of God*. Is there any Joy like this, To give your *Lord Pleasure*? Is not the *Lamb*, that bought you with his *Blood*, worthy ? Worthy of yourself, and of the Whole of your Service, Love and Joy ? And to please and delight him, and also to honour him, won't you give him Leave to *give and take* with you ? To do any Thing and every Thing, *He pleaseth* with you ? Will you contend with him for taking his own ? Will you say, ‘ It was *mine*, Lord ? ’ No ; rather say, ‘ Lord, I am *thine* ; and all thou gavest, ‘ givest, or shalt give me, entirely at *thy Dispose*. I ‘ will call nothing *my own*, but *thy Great SELF* ! And ‘ delight that *Thou*, shouldst be the sole *Proprietor* of ‘ *me and mine*. — And such a Frame of Spirit, Brother, will be for your present Joy, and future Glory.

I am glad that you have a *Desire*, to have the *Will* present, tho' how to *perform*, you find not. *That* your gracious Lord accepts, and records, as *your Kindness*; and commend and reward it He will, before Men and Angels, at his appearing. — I much compassionate your dear Soul, under your present Darkness, Grief and Trouble of Mind. — Be of good Comfort : *To the Upright there ariseth Light in Darkness* : Out of Darkness : *Darkness dissipating Light*. — You have not an *High Priest* that cannot be touched with a *Feeling* of your *Infirmities*. And soon your Lord will *see you again*, and your *Heart shall rejoice* ; and your *Joy shall no Man take from you*. — To the *Grace of Christ*, I commit you : In his sweet *Arms*, I leave you. And with a Heart full of Love and Sympathy, I am, dear Sir,

*Yours in the Lord for ever,*

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## LETTER XXX. To Mr. and Mrs. W.

*My Dear and Honour'd Parents,*

**G**LADLY I received your last, and return most humble Thanks for all the Instances of your paternal Kindness. The LORD is exceeding kind to evil and unthankful me. Oh for a Heart to love and serve Him! My Affliction has been a Trial to me, as thereby I have been in some Measure hindred from serving the Lord as I would. But I have been sweetly resign'd into his Will, and enabled to bless Him for all his Dealings with me. I rejoice, and give Thanks, that my good God, has prolong'd my Life till now, given me such a Measure of Health hitherto, and enabled me to do *any Thing* for Him. And surely I would love and bless Him, when He takes me *off* from that Manner of serving Him, in which my Soul delighteth. I would walk with my God, in the Obedience of Faith and Love, thro' Light and Darkness, Joy and Sorrow in the present State, until He brings me into Light, Joy and Glory, perfect and eternal. I know, thro' Grace, that all Things which pass over me, are for God's Glory, and shall turn to *my Salvation*. And I would have *no Care*, but to glorify God, and to answer his *Holy Will*, in every Change of Providence. I feel my own *Inability*, that without Divine Assistance I can do *nothing*. But the *Grace of Christ* is *sufficient* for me. *The Eternal GOD is my Refuge; and underneath are the everlasting Arms.* Well then shall I be defended from all Evil, supported under all Pressures, deliver'd from all Misery, and fav'd unto all Glory. And unto the *LORD my Salvation, my Strength and my Song, be Dominion and Praise for ever and ever.* Amen.

I was delighted, my Honour'd Father, some Time ago, with the distinguishing Love of God towards *you* and *me*. In taking *you* and *yours*, to make *us* Monuments of his *Free-Grace*, when some of our *Ancestors*, as we have Reason to fear, were left among the *Strangers to God*, and unacquainted with his *special Favour*. Oh why were *we* taken, when *others* were left! Not because we were *better than they*: But because the *LORD loved us!* Wherever Electing Love ran, before the Foundation of the World, there Calling Grace, flows in Time. And whom the Lord *calleth*, them He *justifies*, and them He will also *glorify*. Glory, my dear Father, will be the *End of Grace*. That *Grace* which has begun to save us, will save us into *Glory!* May we always rejoice in the *Grace* which saved *us*, and have the Joy to see Salvation brought to our nearest *Relatives!* Oh that the *Children* of my dear *Brother*, might be reach'd by *efficacious Grace*, and they also appear to belong to the *Line of Election!* That we *together* as the *saved of the LORD*, may shout *Salvation unto God, and to the Lamb for Ever!* — May the *Blessings of the everlasting Hills*, richly descend upon you, and the sensible Presence of the *LORD your own GOD*, be with you! I request your Prayers for me; and am with the greatest Affection, my Honour'd Parents,

*Your most Obedient Child,*

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## LETTER XXXI. To Mr. T.

*My dear and honour'd Brother in the Lord,*

I Thank you for your kind Letter. I rejoice in the Kindness of our God, in making his own Truths, hinted in my Letters to Mr. W. delightful to your Soul. A *spiritual Appetite*, to relish spiritual Things, is a *distinguishing Favour*, bestow'd upon none but those that are *Christ's own*. *The natural Man receiveth not the Things of the Spirit of God: for they are Foolishness unto him; neither can he know them, because they are spiritually discerned.* And *spiritual Men*, that have an *Appetite*, a *Capacity* to relish spiritual Things, can have no *actual Relish* thereof, without the *actual Presence*, the immediate Influences of the *Holy Ghost*. 'Tis *He that Takes of the Things of Christ, and of the Father, and shews them unto us.* Oh did we know how much there is done for us by all the *Three Persons in God*, in every Degree of Soul-Comfort and spiritual Pleasure that is given us, we should not count the *Consolations of God small*. It is *the Spirit of Truth*, in his special Operations as the *Comforter*, that, according to our Lord's Promise, *guides his People into all Truth*, John 16. 13. It is *He*, that enlightening our Minds, guides us into the Doctrinal Knowledge of every Truth; and enkindling our Souls with the Truths known, that gives us Heart-Fellowship therewith. A *Guide*, you know, that conducts another, must be *actually present* with him, or he can't be assistant to him as such. So, without the *actual Presence* of the *Holy Ghost*, going before us into any Truth, and giving us *Access, Manuduction* into it; not the least spiritual *Truth* can we know, nor the least Degree of spiritual Knowledge thereof, can we

we attain. Oh, it is the *actual Presence* of the *Holy Ghost* as our *Comforter*, that, by his Light and Heat, irradiates our Mind, and enflames our Souls with the Knowledge of Divine Truth. Let the Truth shine ever so brightly, or warmly *round about us*; unless the Holy Spirit shines into our *Minds*, unto the Knowledge of the *Truth* in its Glory and Efficacy; we neither see its Light, nor feel its Heat.—What need then have we to *ask* for the *Holy Spirit*? And how much are we *Debtors to Him*, as our Guide into all Truth, for every Degree of our Knowledge thereof, and Fellowship therewith! Oh the infinite *Grace* of the *Holy Ghost*! how much doth He *do* for us, in every Kind, and Degree of spiritual Joy, which He gives us! And lo, *He doth not speak of Himself: but whatsoever He shall Hear*, saith our Lord, *that shall be speak*. As the *Holy Ghost*, in infinite Condescension to us, has accepted the Office of *Comforter*; So in his Discharge thereof, He doth not speak to us in any Truth, nor in any Part of it, *of Himself*. That is, of Himself merely, and abstractly from the *Father* and the *Son*. But strictly regards his *Mission* from them, To shew us their Persons, their Acts and Works, their Thoughts and Words, their Glories and their Grace. Thus the *Holy Ghost bears* what the *Father*, and the *Son* say, for and about *our Consolation*; Takes all the *Particulars*, and receives all the *Grace*, to bring it *down to us*. *He shall receive of Mine*, saith our Lord, *and shall shew it unto you*. *All Things that the Father bath* are mine: therefore said I, that *He shall take of mine, and shall shew it unto you*, ver. 14, 15. Oh this Receiving, this Taking of Christ's, and of the Father's Things, by the *Holy Ghost*, to *shew them unto us*; doth imply in it, The boundless *Love* of the *Father*, and of the *Son* towards us, their infinite *Care* of

of us, and the gracious *Regard* which They have for our *Consolation*. As the Holy Ghost *Receives* these Things of the Father and the Son, He receives them as *given* from both for us. And HE being God equal with both, in the same boundless *Love* towards us, infinite *Care* of us, and gracious *Regard* for our *Consolation*, He *Takes them* as given. And having voluntarily accepted the Office of Comforter, to *apply* all that Grace and Salvation to us, which was given us in the eternal Counsels and Covenant of the *Three-One* God, and which in the Dispensation of the Fulness of Times, is to be given out to us: Down He flies on the Wings of Love, as sent from the Father and the Son, and from the good Pleasure of his own Will, He *brings* the same to us.

You see then, my dear Brother, That our spiritual *Knowledge* of God and his *Truths*, our *Delight* in, and *Fellowship* with them ; are no *casual Things*, that fall out by Hap or Chance, that might *be*, or *not be*: But are Matters of *Appointment*, and of great *Moment*, in which *Father*, *Son* and *Spirit*, in boundless Grace to us, are concerned. And let us hence learn, To put a high *Value* upon, to be very *thankful* for, and to have a due *Regard* to, the *Comforts* of the *Holy Ghost*, and to every *Degree* of his *Consolation*. Since there is not the least, but springs from so *great Grace* ! And let all the *Comforts* of the *Holy Ghost*, as so many *Cords*, bind our *Souls*, in *Love* and *Duty* to the *Comforter*. Oh let us beware of *Sin*, that we don't grieve Him. Let us *credit* his *Testimony*, *mind* his *Motions*, and *obey* his *Dictates*. And in all Manner of holy Conversation and Godliness, behave as such, that are so highly favour'd with the *in-dwelling Presence* of the *Comforter*, and with the *Consolations* of *God* !

You

You say, my dear Brother, " That you expect Benefit from my Correspondence ; but I must expect none from yours." I hope you expect nothing from me, seperate from Christ ; from a Branch, seperate from the Root ; from a Beam, seperate from the Body of the Sun. It is a great Thing, to be throughly sensible of the Nothingness of the Creature, both with respect to ourselves and others. That the Creature is *Nothing, less than Nothing, and Vanity* ; and the LORD ALL, and *in All*. That all the Excellency, Comfort and Usefulness of the Creature, is wholly *derived* from, and *dependant* upon its Creator. And if thus, my dear Brother, you expect Benefit from *Me*, looking singly to the LORD for it ; I am persuaded you will not be disappointed. For *none of them that trust in Him, shall be desolate*. God can supply you with all the Good you want or desire, either mediately, or immedately, which Way soever He pleaseth. And as for *Me*, mean and worthless as I am, glad shall I be, if the LORD will make *Me* a Pipe, to convey the Waters of Life, from *Him* the living Fountain, into your Soul. And this, my Brother, is all you could expect from *Me*, was I the most excellent of Creatures. And tho' I am the *least of Saints*, and the *chief of Sinners* ; yet, even *This*, the God of all Grace, is able to do for *You*, by *Me*. God can use whom *He will*, to do what Service *He please*. — And why then mayn't I expect Benefit from *You*, that is, from *God by You*? *Is the Spirit of the LORD straitned?* Are any of the Members of Christ's Body useleis? Verily, The Head hath appointed to every one its Place and Use ; effectually worketh in every Part, unto the Edification of the other, and in the Infinity of his Grace, says concerning all, even the most feeble, That they are *necessary*. — I shall be glad to know the Frame of  
your

your Soul, to hear from you when you have Leisure, and to have an Interest in your Prayers. — I am, dear Sir,

*Yours Affectionately in Jesus,*

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## LETTER XXXII. To Mr. R.

*My dear and honour'd Brother in Christ,*

**A**S by that dear Servant of Christ, the Rev. Mr. W. and our dear Friend Mr. T. I am inform'd that you desire a Line from me; I embrace the first Opportunity to write. — And now, my dear Brother, What shall I say? I rejoice with you, and all the Lord's People, for the glorious Things which God is doing in Scotland. Surely the Lord calls upon us hereby, *To arise and trim our Lamps, to go forth to meet the Bridegroom.*

Dear Sir, as to the present *Frame* of your Soul, I am entirely ignorant of it. But from the Account given me of your *State*, I feel a springing Love to *you*, and Brother T. and shall rejoice to have a little Talk with you on the Road, in our Way to Heaven. Oh that our Jesus would join Himself to us, and make *our Hearts burn within us, while He talketh with us by the Way!* And as God's Free-Grace, hath made *Us, poor Strangers, that were once afar off, Nigh by the Blood of Christ;* I would say unto *You*, as our Lord once did unto his *Disciples, Children, have you any Meat?* — *Come and Dine.*

Come, feast upon the Lamb of God. The Father hath given his Son, and our Lord hath given Himself, to die for us, that we might live! Oh, *Love, passing*

Knowledge ! A crucify'd Jesus, is our Life ! What do you want, my Brother ? Here's *All* in CHRIST ; who was once dead, and now lives for *you*, that you can possibly need or crave ! *Life* of all Kinds, is in Him, *Life* in its highest Perfection, and *Life* of an endless Duration ! And thro' the *Death* of your glorious Lover, all his *Life* is made *yours* ! Come by Faith daily, into the Wounds of CHRIST ; and there take in all the Grace and *Life* your Soul wants. For all the *Grace* and *Life* of the *New Covenant*, of the God of the Covenant, is bestow'd upon you, and irreversibly confirmed to you in the *Lamb's Blood* ! Here's a *Fulness*, that you may be *free* with ! A *Fulness*, that you can neither *exhaust*, nor *waste* ! A *Well of Life*, that is *full*, *deep*, and *endless* ! A *Sea of Glory*, that has neither *Bottom*, nor *Bound* ! Oh my Brother, If all that is in GOD, the All sufficient, and Eternal GOD, is *enough* to fill you ; you shall be *filled* with all Grace thro' Time, and with all Glory to Eternity ! For GOD in CHRIST, is *yours* ! and *You are His* ! You are loved into an entire *Interest* in Him, and indissoluble *Union* to Him, and an eternal *Communion* with Him ! God the Father *lov'd you*, and gave you all this Glory in Christ, before the Foundation of the World ! *Lov'd you*, and gave his Son in the *Fulness* of Time, to die for you ; to procure all this Glory for you, and to secure it to you ! God the Son *lov'd you*, and gave Himself to Death, for your Life, to bring you to Glory ! And God the Holy Ghost has *lov'd you*, and given you the Beginnings of all this Glory in your own Soul ! He Himself is become the *Earnest* of this your vast *Inheritance* ; and by his Joys, has given you the *First fruits* of the good Land ! And *He that has begun the good Work in You, will perform it*, until Grace is perfected in Glory, and Mortality swallow'd up of Life ! Of Glory-Life,

ry-Life, in the immediate Vision and Fruition of God, unto Ages without End ! — Oh what a firm Foundation then, hath your Faith to rest on ! What Encouragement have you to Duty, since all the Fulness of CHRIST is *Yours!* And what Obligations are *You*, am *I*, and all the Heirs of Grace under, to give it all the Glory, in a Walk worthy of God, in Heart, Lip and Life ! — *The Grace of Christ be with your Spirit.* Pray for, Dear Sir,

*Tours in the L O R D;*

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## L E T T E R XXXIII. To Mrs. G.

*My Dear Sister in the Lord,*

**I** Am glad, that as one of Christ's Lambs, you are under the Care of our great Shepherd. Verily, He will not suffer you to want any good Thing. He *lov'd you*, and gave his *Life* for you, when in his Fore-view, Ungodly ! *Lov'd you*, and *Quickned* you, when *dead in Sin* ! *Lov'd you*, and took you *up*, in all your Weakness and Wants, into his own Bosom, his own Arms ; into his own Fulness of Grace and Power, *to save you to the uttermost* ! He *loves you*, and will never *repent* what He has done for you ; never cast you off, nor forget you, leave, nor forsake you ; but follow you with his *Grace*, until He has brought you to Himself in *Glory* ! Oh did you *know* the infinite Tenderness of Christ's Heart towards you ; you would *run* into his Bosom, in all your Times of Distress. Christ loves you as a Member of his own Body, as his *own Flesh*. And from an infinite Fulness of Sympathy with you, and Power to help you, will nourish and cherish you, succour and save you, in and from all your Griefs,

and unto the uttermost of all your Desires! Yea, He will do for you, exceeding abundantly above all you can ask or think! Oh, our tender Shepherd, takes a peculiar Care of his Lambs! His Bowels yern towards them, in all their Weakness and Wandrings; and with his Arm will He gather them, and in his Bosom will He carry them: To secure them from all Deaths, and Dangers, to nourish and preserve them unto Life Eternal! Christ will be sure to lose none of his Weaklings; but These in a special Manner, shall be the Objects of his Care, of his infinite Tenderness! Christ hath a tender Heart towards the Weak and Diseased of his Flock, a tender Eye to look upon their Griefs, and a tender Hand to bind up their Wounds and relieve their Souls. His Power to help and save us, is Infinite! And his Compassions never fail! His Fulness we can never spend, with all our innumerable Wants! Nor will He ever wax weary of supplying us, but rejoice over us to do us Good, with his whole Heart, and with his whole Soul! Oh there is none like Christ! He is the Chief of ten Thousand, and Altogether Lovely! And This, my dear Sister, is your Beloved! and This is your Friend! Wherefore, Trust you in the LORD for ever; and, Rejoice in Him always: for nothing past, present, or to come, shall ever seperate you from his Love! — Unto his Grace I commit you: And am,

Yours most Tenderly, in the  
Bowels of JESUS CHRIST,

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## L E T T E R XXXIV. To Mrs. A.

**I** Could not help sending you a Line, to tell you, That JESUS loves you: and that I love you for his Sake. Oh Dear Soul, what great Things has the LORD done

*done for you ! How sweetly has He opened your Heart by his Grace, and made you Willing in the Day of his Power, to be saved alone by Jesus Christ, to have Him for your Time-Portion, and your eternal ALL ! Christ was first willing to marry You, to betroth you to Himself for ever ; or you had never been made willing to give up yourself to Him. Christ first desir'd you, or you had never desir'd Him. It was his first Love to you, that laid Hold of your hard Heart, and drew your Soul to love Him. You had never seen CHRIST's Beauty, and been sick of Love for HIM, the fairest of all Fairs, the Chiefeſt of ten Thousand ; if HE had not reveal'd himself unto you, as He doth not unto the World : In order to allure your Soul after Him, and to satisfy and solace you with Himself for ever. Be of good Cheer, then : For CHRIST and You are one ! CHRIST has given Himself to be yours, and taken you to be His, in a Marriage-Covenant. And neither Time nor Sin, Death nor Hell, shall part you. For Ever, the LORD hath betrothed you to Himself ; for Ever, will He love you as his Bride ; and for Ever shall you have the Enjoyment of Him, as your Glorious Bridegroom ! — Into his Arms I commit you, and am,*

*Yours in HIM,*

### L E T T E R   XXXV.   To Mrs. W.

*My Dear Sister in Christ,*

**I** Was much troubled to hear of your, and our Loss, in the Death of your dear Father. But, my dear Sister, be not overmuch cast down ; because you have a Father, that can never die. Your dear Lord Jesus, ever

ever lives, and lives for You. And, Because He *lives*,  
*You shall live also*. So long as Christ lives, you shall  
never be left to go thro' the World *alone*, as an Or-  
phan, Fatherless and Comfortless ; without One, to  
care for, comfort, guide and defend you. *Creatures*  
die, and leave you ; but the LORD will never forsake  
you. *Death*, breaks all natural Relations : But *Christ's*  
Relations to *you*, can *never* be broken. And now *your*  
*Father and your Mother have forsaken you* ; the LORD,  
in an eminent Manner, *will take you up*. You are,  
and shall be CHRIST's Care. All that is in HIM, is  
engag'd for *you*. His Love, Grace, Mercy, Wisdom,  
Power and Faithfulness, are all engag'd to support you  
under your Distresses, to supply all your Wants, to  
lead you forth by a right Way, thro' a World of  
Trials, and to bring you safely and triumphantly Home  
to Himself in Glory, to that eternal Rest which re-  
mains for you. Cast, therefore, *your Burthen upon the*  
*LORD* ; and *He will sustain you*. Oh, run into  
CHRIST's Bosom, flee into his Arms. They stand  
wide open, to receive and embrace you. Come, my  
dear Sister, *Put CHRIST for a Well*, while you are  
*passing thro' this Valley of Baca*, this Vale of Tears.  
And you will find Him to be such a Well of Life,  
such an overflowing, and ever-flowing Spring of all  
Supply, that you shall want no good Thing. There  
is enough in CHRIST, to supply, solace and satisfy  
you, thro' Time, and to Eternity. And such is his  
Grace, that it delights Him greatly, to see you come  
to HIM for all you want, in this your Time of Need.  
Yea, He will count Himself Honour'd, if *now* you  
will make HIM your ALL. And verily, He will not  
send you empty away. The Strength of his Bowels,  
will bind Him to supply all your Wants, He can no  
more deny *You* any Thing, that He sees best for you,  
than

than He can deny *Himself*. Because He has made you one, inseperably and eternally one with *Him*, and loves you as *Himself*.

And as for your deceased Relative, consider, *Your Loss, is his Gain*. He has now done with all the scratch-ing Thorns, and grieving Briers of the Wildernes, and is got into the Land of Rest. He is now, where He would be, even with *CHRIST, which is far, far better*. Make haste to follow him. Dispatch your Business, do all you may for *CHRIST*, while it is Day. And in the diligent Use of all the Means of Grace, See that you also be ready. For the *Lord Jesus will come quickly*, and take you also Home to Himself: And so shall you be for Ever with the *Lord*. In *HIM*, with dear Love, I am,

*Yours for Ever,*

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## L E T T E R XXXVI. To — —

S I R,

I give me Joy to hear, that you have so much of the Fear of God before your Eyes, that you will not profane the holy Sabbath, by selling any Thing on the *Lord's Day*. O that God may keep this Thing ever in your Mind, and enable you to be stedfast in this your good Resolution! For, *Whatsoever good Thing any Man doth, the same shall be receive of the Lord, whether he be bond or free.* Morality, Sir, is an excellent, lovely Thing. It is excellent and lovely in the Sight of God, and of all good Men, and being full of Majesty, it strikes a Terror upon the Consciences of wicked Men. And there is no Part of moral Virtue exercis'd

cis'd by any Man, but shall in this Life, in temporal Blessings, receive from God its full Reward. If you will lose any Thing for God, Sir, HE will make up that Loss, and bless you with double Gain.—The Town, Sir, is a most wicked Place. Ungodliness runs down the Streets thereof like a mighty Torrent ; and none, alas! none there is to stem the Tide of it. Profane Cursing and Swearing, vile and beastly Drunkenness, Scoffing and Scorning of those who run not with others to the same Excess of Riot, with horrid Profanation of the Lord's Day, abound in the wretched Place.— You must therefore expect, Sir, that your Temptations to Sin, will be many. But if God helps you to withstand, your Honour and Happiness will be the greater. Satan will tempt you, Sinners will entice you ; and you have no Strength to keep yourself. Flee therefore, Dear Sir, to the Strong for Strength : Make your Refuge under the Shadow of *Jehovah's* Wings : Say with the Psalmist, *Hold thou me up, and I shall be safe!* God can strengthen you to resist a tempting Devil, to Non-compliance with enticing Sinners, and enable you to set your Face like a Flint, in his Service.— And what an Honour will it be, if God should have brought you to the Town, to be a Blessing to it ! A Means of its Reformation, if it is but in this one single Point, as I trust you will be, if you stand fast to your Resolution, *Not to sell on the Lord's Day!*—And to this, add, a strict Watch, lay a Restraint on yourself, that you admit not *vain Company*, nor *vain Discourse*, on God's *holy Day* ; but spend the Whole of it in the publick and private *Worship of God*. Give yourself to Reading and Prayer, Esteem the *Word of God* given for your Perusal, and *Liberty to approach his Throne*, as Privileges unspeakable ; and the *Sabbath*, a choice Means of your Soul's Advantage, present and eternal :

eternal: For such it is in the natural Tendency of it. Let others know by your strict Observance of the *Sabbath*, that you prize the *Gift of it*, and your happy *Lot*, that you was born in *England*, who might have been born in *India*, where the Light of the Gospel, and a Day of sacred Rest, shines not.—Thus, Sir, endeavour to reform *others* by your Example. And *you* shall be blest in the present Time, and the Favourite of Divine Providence. And as to approaching Eternity, as a good Man once said, “ If I thought I should be “ sent to Hell *bereafter*, I would beware of sinning “ against God *bere*: Because that *Sin*, which Man “ doth not commit, God will not punish.”

Perhaps, Sir, you will think this last, but a very inconsiderable Motive to Obedience. Nevertheless, it is great in Itself; if we consider the Greatness of that eternal Torment, which is the due Desert of every Sin, and which will be the certain Consequent thereof, unto all that die out of Christ. *The Wages of Sin is Death.* Death eternal, as well as Death spiritual and temporal. The Ungodly by *Sin*, treasure up *Wrath*, against the *Day of Wrath*, and the *Revelation* of the *righteous Judgment of God*. And the more Sin they commit, the greater Wrath will be justly inflicted upon them. Every Sin, is no other than Heaping up fresh Fuel, to feed the quenchless Flame of everlasting Burnings. Hence, Those who have committed less Sin, and under less Aggravation, shall find it more *tolerable* for them in the *Day of Judgment*, than those will find it whose Sins have been increased, and by Gospel Light aggravated. And if the least Drop of Wrath for Sin, will be inexpressibly *terrible* and absolutely *eternal* to a *Christless Soul*: O *who*, with presumptuous Sinners, would sin presumptuously, and thus provoke the heaviest Shower of Divine Vengeance and fiery In-

dignation, to fall on his guilty Head!—So that, to abstain from Sin, that a Sinner if he perish, may endure the less Wrath; is a Piece of Wisdom, and a considerable Motive it may be, to excite him to legal Performances: Tho' it be but the *Negative* of Happiness, or the *Not-suffering* of so much Misery, as otherwise he should do.

As to *Eternal Life*, that is the *Gift of God*, thro' *Jesus Christ our Lord*; and is only to be enjoy'd by *Faith in Jesus*. And in order to this, we ought to hear the Lord's Voice in the glorious Gospel, even while it is call'd *To day*; that we *harden not our Hearts*, and provoke him to *swear in his Wrath*, That we *shall not enter into his Rest*. For to the Ungodly He saith, *Let the Wicked forsake his Way, and the unrighteous Man his Thoughts*; and let him return unto the *LORD*, and He will have *Mercy on him, and unto our God, for He will abundantly pardon*.

But then, Sir, consider, Tho' Duty is *ours*, Power for it is *GOD's*. Attempt our Duty we should, and great Encouragement for it we have: In that when we *draw nigh to God*, He hath promis'd to *draw nigh to us*. And those that diligently use the *Means of Grace*, may happily find the *Grace of the Means descend upon them*. Not because their Performances are *worthy*; but because of *God's free Mercy*; which invites Sinners to approach him in his *Son*, and makes it their bounden *Duty*. For when we have done *all* we can, in religious Performances, we must still say, *We are unprofitable Servants*; and not have the least Dependence on our own Doings, for Acceptance with God. Because such is the infinite Purity of *Jehovah's Nature*, that in Point of justifying Righteousness, He cannot accept of any Thing less than perfect Obedience to his holy Law; which we Sinners, cannot perform.

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We are therefore call'd to believe in Christ for Righteousness ; who hath obey'd the Law perfectly, in every of its Commands, and fully endur'd its Penalty, even all that Curse and Wrath which our Sins deserved ; who are or shall be enabled to flee by Faith unto HIM for Refuge : For the free Forgiveness of our Sins, thro' his All-attoning Blood, and for the Justification of our Persons, in his perfect Righteousness.—Thus Christ the Saviour, in his active and passive Obedience, is the *only Way to the Father.* For thro' Him alone it is, that we Sinners, can find Mercy with God, unto Life eternal.

And tho' we are call'd to believe in Jesus, by this great Command, and with this great Promise, *He that believeth—shall be saved* : and warned of the Danger of Unbelief, by this awful Threatning, *He that believeth not, shall be damned* : Yet is not this Faith of ourselves ; but the *Gift of God*, to the happy Souls that experience it. For where God from the Beginning hath chosen any Man to Salvation ; He calls him by his special Grace, at the appointed Time : Gives him his holy Spirit to dwell in his Heart, to work this saving Faith, and every Grace in his Soul. By which He gives him a new, a spiritual Nature ; new Discernings, Desires, Enjoyments, and Employments. Such Discernings of his Misery as an undone Sinner, and of the transcendent Excellency of Christ, as the only Saviour, as he never had before. Such Desires after an Interest in, Communion with, and Conformity to, the altogether-lovely Jesus, as before he was unacquainted with. Such Enjoyments of Christ, and of God in Him, as before he was not blest with. And such Employments in holy and heavenly Service, for the Glory of God in Christ, as before were not delightful, but irksome and tedious to him.—Thus the happy Man, in whose

Heart God works Faith, flees out of Self, and Self-Dependence, unto Christ, and his Righteousness, shelters himself in this great *City of Refuge*, where he's safe from the *Wrath to come*; Enjoys the Lord as his own Saviour; And serves him in *Love*, as a *Child* doth his *Father*: Or, in a Word, is thus *passed from Death unto Life*, is blest with the *Begun-Enjoyment* of God in *Grace*, and a growing *Meetness* for the heavenly *Glory*.—And without this new Nature, this *new Birth*, our Lord assures us, That we *cannot see the Kingdom of God*. Without this *Faith* of the *Operation of God*, which works by *Love* to him, we *cannot please God*. And without being *found in Christ*, as having shelter'd ourselves under the Covert of the Redeemer's Righteousness, we *cannot stand with Acceptance* before the *Presence* of the *Father's Glory*.—And as our Destruction by Sin, is wholly of *ourselves*, and our Salvation by Grace, is wholly of *GOD*: How earnestly should we seek the *Lord* while he may be *found*, and *call* upon him while he is near: That we may be of that happy Number, who are *saved by Grace*, unto *eternal Glory*! Most heartily I wish you this ineffable Bliss: and am, Sir,

*Your sincere Friend and bumble Servant,*

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## L E T T E R XXXVII. To Mr. T.

*My Dear Brother in Christ,*

I Thank you for your kind Letter. Blessed be our Dear Lord, that you can say, " You have felt " that the Holy Ghost has taken of Christ's Things, " and shewn them unto you." A precious Fruit is  
This,

*This, of the rich, free, distinguishing Love of God.* An Evidence, that *Christ*, and all his *Fulness* is *yours*. And He that has *begun* to manifest Himself unto *you*, as He doth not unto the *World*, will go on to shew you more and more of his *Glory*, till that which is *perfect* shall come, and you shall see Him *Face to Face*, and *know as you are known*.

The great *Mystery of Religion*, indeed lies in *knowing* all the *Parts*, which *Father*, *Son*, and *Spirit*, have acted, and do act, in our *Salvation*. In such a *Knowledge* thereof, as gives the Soul *Fellowship* with the *Mystery*, *Communion* with the Things known. Oh! it is sweet, and the peculiar Privilege of the *LORD's People*, to have such a *Knowledge* of the Love of God the *Father*, of the Love of his Heart, and of all its glorious Fruits, that works up the Soul into *filial Dispositions*, and a *Childlike Carriage* towards Him. To have such a *Knowledge* of the *Redeemer's Grace*, and of all the glorious Fruits of his infinite Love, that *binds* the Soul to the *Redeemer*, and *constrains* it to walk as the *Redeemed of the L ORD*. And to have such a *Knowledge* of the Love of the *Eternal Spirit*, as an *Indweller*, *Sanctifier* and *Comforter*, and of all the glorious Fruits of it, in his inward, *sanctifying*, and *comforting Operations*, that *endears* the Soul to the *Comforter*, and makes it *obedient* to all his *Dictates*, *fearful* of *Sin*, that it may'nt grieve Him, and *careful* about *Duty*, that it may please Him. To have such a *Knowledge* of the *Acts* and *Works* of *Father*, *Son* and *Spirit*, as each hath a particular, and all have a joint *Hand*, in our *Salvation*, that brings the Soul into *Fellowship* with the *Three-One God*, changeth it into his *Image*, and engageth it to dedicate itself to Him: This, my dear Brother, is *true* and *real Religion*. A *Mystery* in the *Christian Religion*, which is *bid* from all that are *Christless*:

*Christless*: Whether such that are blind *Heathens*, or such that are only nominal *Christians*. And known it is to none but *Heaven-born Souls*, who are design'd for, and growing up into, the Glory of the *Heavenly State*.

By this we may know whether we are *real Christians*, and how much of *true Christianity* we have in our Souls.—To make a *Christian*, that is so indeed, it is necessary that the Gospel of Grace reach our Ears; that the *Knowledge* of Christ and of God in Him, be given *Doctrinally* to our Minds; that this be experienced *Influentially* upon our Hearts, and appear *Practically* in our Lives.—As to *Degrees*, there is a vast deal of Difference, between the Doctrinal Knowledge of the Things of Christ, which *one Christian* hath, and that which *another* hath; between the Heart-Influence thereof, which *one Christian* feels, and that which *another* experienceth; and between the practical Effects of known, influential Truths, which appear in the Life of *one Christian*, and in *another's*. According to that Parable of our Lord concerning the good Ground, *Those who received Seed*, the Word of the Gospel, *into good and honest Hearts*: In all, it was productive of *Fruit*: But *Some brought forth Thirty, some Sixty, and some an Hundred-fold*. According to the different Measures of Grace and Gifts bestow'd on them, and to their different Ages, as Babes, young Men, and Fathers in Christ.—And as it is a vain Thing for a *nominal Christian*, to think He is a *Christian indeed*, from a Knowledge of Gospel-Truths in his *Head*, without a gracious Experience of the Power thereof upon his *Heart*, and a suitable Effect in his *Life*: (Since to all that are *real Christians*, the Word of the Gospel comes not in *Word only*, but in *Power*, and brings forth *Fruit* in Holiness, unto Life Eternal) So likewise

likewise is it a great Fault in a *real* Christian, that comparatively hath but a *weak* Knowledge of the Doctrines of Faith, but *little* inward Experience, and outward Obedience; to think He is *not* a Christian indeed, because he hath not attain'd to those *Measures* of Faith, Love and Holiness, which he hears *others* speak of, and sees to be in *them*. For there is not a Soul in the World, that hath had the least Beam of the *Knowledge* of *God in Christ*, shined into his *Mind* thro' the *Word* and *Spirit* of *Jesus*, which has had any *Influence* on the *Heart*, to attract the Soul after *Christ*, and engage it to cleave to Him, *inwardly*, in the Moments of Discovery, and *outwardly*, in some Proportion therewith; but is a *true Christian*, and *really* partakes of the *Spirit of Christ*: Altho' he may be *far, far behind* many of his *Brethren*. — And so *much* of the Knowledge of the Things of God, which a Christian hath, so *much* of the inward Influence thereof as he feels, and so *much* of outward Obedience that is excited thereby; even just *so much* of *true Christianity* is in Him.

How necessary then is it, my dear Brother, that we, *Christians*, should labour after an *Increase* in true *Christianity*? To *grow in Grace, and in the Knowledge of Christ* daily, to increase in Conformity to God's First-born, and in an obediential Walk before God our Father, as his dear Children, to abound more and more unto all Pleasing? *Religion in Truth*, is a Soul-enlightning, a Heart-renewing, and a Life-reforming Thing. Oh what excellent Christians are *They*, of what an excellent *Spirit*, that cannot *rest* in present *Measures* of Knowledge, of Influence, and Practice! Nor yet in advancing *Light*, without increasing *Heat*, and a growing *Purity*! Oh how much would it be for our Lord's Honour, and for our Advantage, how much would it tend to the Increase of our Holiness here, and of our Crown of Glory hereafter, if we gave *all Diligence*, to have

have our *Hearts* duly affected with every known *Truth*, and with every *Degree* of our *Knowledge* thereof; and to have our *Lives* continually *regulated* thereby! Oh how Happy should we be, if we minded *This*, our *every Day's Work*! And so, *forgetting the Things that are behind*, *press forward towards the Mark* for the *Prize of the high Calling of God in Christ Jesus*: Even a perfect Knowledge of Him, Communion with Him, and Holiness to Him. — *The Grace of Christ be with your Spirit*. — Pray for me, who am, dear Sir,

*Yours in the Lord for ever,*

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## LETTER XXXVIII. To Mr. B.

Dear Sir,

HOW it is with you as to your present Frame, I know not. But most surely, tho' in a World of Sorrows, you have Cause to *rejoice in the LORD alway*. In HIM who *is*, and *has* all Things in *Himself*, and for *you*; to make you truly *happy* here, and perfectly *glorious* hereafter. Creatures and Things may fail us, a Thousand Disappointments in these attend us, and our own Heart and Flesh, in Times of Trial, and at the Time of Death, may, and will fail us. But the *LORD* the everlasting *God*, will *never fail us, nor forsake us*. And in *HIM* we have *ALL*, tho' we were stript of *every Thing*. As having *Nothing*, in *Creatures*, those Bits of Dependance, those Pieces of Self-Insufficiency; in our Self-existent, and All-sufficient JEHOVAH, we may possess *all Things*. When Wants are all around us, we may solace ourselves in infinite Fulness, lie down and rest in the Bottom

som of GOD in CHRIST ; in those fat, green Pastures, by those deep, *still Waters*, which in our JESUS, have an ever-springing, an ever-flowing Glory, and will yield us a full Supply, and present, and everlasting Delight. O how blessed is the Man that trusteth in the LORD, and whose Hope the LORD is ! He shall be as a Tree planted by the Waters, and that spreadeth out her Roots by the River, and shall not see when Heat cometh, but her Leaf shall be green, and shall not be careful in the Year of Drought, neither shall cease from yielding Fruit. — Lord, increase our Faith ! What do we want, my Brother, but more Faith, to live continually, to live joyfully, upon, and to, our own GOD in CHRIST ? And Faith is his Gift. Let us ask the Spirit of Faith, the Holy Spirit, for freely of his immense Goodness, our heavenly Father will give Him to us, as his dear Children. Thus we shall be enabled to walk with GOD, in the Obedience of Faith and Love ; and to us that fear Him, there shall be no Want.

What think you of your *Portion*, Brother, of the LORD your *Portion* ? Is it not a goodly Heritage ? Are not the Lines fallen unto you in pleasant Places ? Since all the Perfections of Jeboval's BEING, are made over unto you in Christ, for your Salvation and Bliss, present and eternal, by Grace immeasurable, in Wisdom unsearchable ! — O say not in Unbelief, as God's People of old, *Wherin hast Thou loved us ?* Wherin hast Thou loved me ? But mark the Answer the Lord gave, and gives, to them, and you, *Was not Esau Jacob's Brother, saith the LORD : Yet I loved Jacob, and I hated Esau.* O this distinguishing Love ! Which was from Everlasting in Commencement, which chose and blest you in Christ before the Foundation of the World ; which is to Everlasting in Duration ;

ration ; and which, by Calling Grace, and the Fruits of it, brightly glanceth upon you in the Limits of Time, as it passeth by in its *eternal Round!* O my Brother, God hath not so loved all Men. No, *Jacob was loved, when Esau was hated.* Will you not say, *How is it Lord, that Thou wilt manifest Thyself unto me, and not unto the World!* God might have made you one of the *Rich, the Great, the Honourable of the Earth, yea, one of the Monarchs, the Potentates of this World,* and have sent you away from *Himself* forever. And had He dealt thus with you, the Riches of his common Goodness, in your Time-State, had been brightly display'd. But oh, behold, These Things he thought not good enough for *you*; These were not great enough to answer his Heart's Love to *you*; The *Inheritance, HIMSELF in CHRIST,* He hath reserved for *you*, as a *Child of Promise.*

And hath GOD thus lov'd and blest *you*, with his *whole Heart, and with his whole Soul:* O love and bless the *Lord, give Him your Heart, your Life, your ALL:* And follow on to know *Him, until you are lov'd by Him, into a perfect Conformity to Him, and the full and eternal Enjoyment of Him, in Life and Glory, ineffable and unknown!* — Live joyfully, Brother, as an *Heir of God, and labour to walk worthy of Him, unto all Pleasing.* — *The Grace of our Lord Jesus Christ be with your Spirit!* In *HIM* with much Affection, and hearty Thanks for all Favours, I am, Dear Sir,

*Your obliged Friend and Servant,*

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## LETTER XXXIX. To Mrs. K.

*My Dear Sister in Christ,*

YOURS I receiv'd, and return you Thanks. I rejoice that the Lord is carrying on his good Work in your dear Soul. And since Jesus says to you, *Be not faithless, but believing*: Will you not obey his Voice? Just when you bear it, and according to that Degree of Power with which it is attended on your Heart, I know you will. But, what, Trust your Lord, no further than you can see him! Credit his Word, no longer than just while you hear him speak! O the Baseness of Unbelief! O the Power of this great Sin, this easily-besetting Sin, in the Hearts of Believers! And yet our All-gracious Lord, pardons and pities us, under the Workings and Prevalence of this great Evil; and giveth more Grace, fresh Increases of Faith, when we are borne down by the Power of Unbelief. O his infinite Patience, and Long-suffering towards us! Who is a God like unto Him, that pardoneth Iniquity, that passeth by the Transgression of the Remnant of his Heritage, because He delighteth in Mercy! Doth Jesus hint to your Spirit, my dear Sister, "The Blessedness of believing without Sight:" And will you not believe, except you see as others have done? 'Have you seen JESUS, the All sufficient Saviour, held out by the Gospel to your Faith, as a perishing Sinner; ventur'd to cast your Soul into the Arms of his Mercy; and heard the pleasant Whispers of his infinite Favour thro' the free Promise; unto some sweet Persuasion of Interest, and Soul-stay upon Divine Faithfulness?' Tis enough, my Sister, if you had no more, for you

to believe your Interest in Christ upon, from henceforth, for Time's Ever ; until you shall live by Sight, in the Glory of endless Vision. I say, such an Experience is *enough*, for Christ's Honour and your Soul's Joy, for you to believe your *Interest* upon : Not that hereby I would deter you from seeking most earnestly for further and brighter *Displays*, of the infinite *Love* of your own *Lord Jesus*. No ; *Open your Mouth wide*, after growing Communion with Christ in Love ; for *He will fill it*. It is a little Heaven to long for Christ, (a great Heaven, or rather, a Fore-taste of great Heaven) to *enjoy* Him, in our low and little State on this Earth, until the superior Glory of the Heavenly State comes on. But in all your Breathings after Communion with Christ, my Sister, seek for more glorious Shines of his *manifestative Favour*, as believing your Interest in the *eternal Love* of his *Heart*. This I say, as pointing out your Duty ; but if you can't come *at it*, vent your Desires after Christ as you *can*. If you can't come to him as a *Believer*, come as a *Sinner*, and say, ' Lord Jesus, thou great ' Saviour, let not a Sinner perish for want of thy Sal- ' vation, that longs for an eternal Interest in it ; fa- ' mish and die for Thirst, that pants after Commu- ' nion with Thee in Love ! ' And you shall find to your unspeakable Joy, that the Saviour is full of *Bowels*, that He will not, cannot hide Himself *long*, from a Love-sick *Soul*, that follows hard after him.

And mean Time, my dear Sister, O that the Lord by me, would persuade you, that if you are not dandled on the Knee, and borne on the Side, kis'd and embrac'd as *others* ; yet, that you are put among the *Children*, and for ever interested in God your *Father's Love* ! Aye, in the *same Love*, in which your *Brethren* stand. The Love of God's Heart towards us

us in Christ, unto one and all, is the very same. An infinite Variety there is in the Displays of God's Love, cast upon various Souls ; but an infinite Sameness in the Love of his Heart, in his Love as consider'd in itself, towards all the innumerable Multitude of the saved Ones. Our Lord may say to you, my Sister, under Discouragement, while some of your Brethren as to manifestative Love are more highly favour'd, as the Father to the elder Brother, in a Sort displeased, when the Prodigal was feasted ; *Son (Child) thou art ever with me, and all that I have is thine.* And han't He spoken thus to your Soul : ‘ *Come, my Child, be not cast down, that thy Brethren are feasted ; all my Grace is thine, all Things for Thee are ready : Come, sit down to Meat, and feast on all my Dainties prepar'd for thee, as thy own ?*’ And further, my dear Sister, by this Word apply'd to your Heart, our Lord might hint, that tho' you had not been so richly feasted as others, yet all Things for you were ready, prepar'd for your more abundant Delight here, and for your everlasting Feast hereafter. And will you not then come by Faith, and feast upon the delicious Sweets of the Passover-Lamb, sacrificed for you, and drink of the Wine of his Love, which flows in his Blood, for your Life ; when our Lord Himself invites you to Table, to sit and feast with him here, as an Earnest of that richer Feast which awaits you at the Marriage-Supper of the LAMB, which you shall enjoy with Him hereafter ? The Lord perswade your Heart of his Love, and draw you by his own Hand ! and then you will come freely.

Go on boldly, my dear Sister, in the Lord's Name and Strength, to venture your Soul in the darkest Seasons, upon Christ, the Foundation laid in Sion ; and fear not sinking into Perdition, so long as the Rock of

Ages

*Ages endures for your Salvation.* And be assured, that it is no *Presumption*, for a perishing *Sinner*, to rest his *Soul* on the mighty *Saviour*, and to look for that eternal *Life* thro' Him, which a GOD that cannot lie hath *promised*: But that true *Faith* in the Redeemer, which by the Redeemer's *Gospel* is *required*. It is Satan and *Unbelief*, my Sister, which suggest to your Mind, That your *Faith* is *Presumption*: To rob God of the *Glory*, and you of the *Joy* of its repeated *Aets*. And whenever such a Thought darts into your Mind, instead of being discourag'd by the Enemy's Voice, let it excite your gracious Resolution the more to say, *I will go in unto the King: and if I perish, I perish.* So will your Lord be glorify'd, your Joy full, and the Enemy baffled.

As to that Text, *The Harvest is past, the Summer is ended, and we are not saved:* It need strike no Terror upon *you*; who thro' the Grace of the *Gospel*, are saved unto *Faith in Jesus*. It only respects Those, who while they *hear* of the *Saviour*, and *live* under the Light of the *Gospel*, *neglect that great Salvation* which is proclaim'd thereby, prefer *Trifles*, and lose their *Souls*: Or, that shall at last be found among Those who are *not saved*, after all the Opportunities of saving Grace are *over*. But there is not one Soul, that is gather'd unto *Christ* by *Faith*, here in *Grace*, but shall hereafter be gather'd unto Him in *Glory*; and found among that happy Number who were *saved of the Lord*, while the *Summer* of the *Gospel* *lasted*; and shall enjoy to a blest *Eternity*, all that great *Salvation*, for which they were happily prepar'd in *Time*. That your *Faith* and *Hope* in *Christ* may be strengthened, and your *Joy* and *Peace* thro' Him be more abundant; to a rich Increase of *Holiness* in Heart and

and Life: is the sincere Desire of, my dear Sister,  
*Your tender Friend, and Servant in the LORD,*

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## LETTER XL. To Mrs. A. and M. W.

*My dear Cousins,*

**S**EEK JESUS, in your *early Days!* Exceeding great and precious, is that Declaration and Promise of his Grace, *I love them that love Me, and those that seek Me early, shall find Me*, Prov. 8. 17. Oh, Christ's Love, his Heart-Love, his manifestative Love, is better than Life! And wondrous is that Reserve of Favour, He hath in Store for them that seek Him betimes. Those that are drawn by Christ, to give Him their Hearts, their *first Love*, their *choicest Love*: in boundless Grace, shall be loved of Him, and of his Father, with peculiar Displays of infinite and everlasting Kindness. Oh my dear Children, seek JESUS. Seek Him, and you shall *find Him*. Find Him, and in Him you will find *Life*, of the highest Perfection, of the largest Extension, and of endless Duration.— We have *all sinned* in our first Father Adam, were born Sinners, and have gone astray from the Womb. *Sin has entered, and Death by Sin: Sin hath abounded, Sin reigns unto Death.* Unto Death in the Sentence, unto Death in the Execution. Unto Death spiritual, unto temporal Death as a Curse, and unto Death eternal, or that cursed State of an endless Banishment from the blissful Presence of God, to *suffer the Vengeance of eternal Fire, with the Devil and his Angels.* And all must die, must thus die, but those that *find the SAVIOUR*, who is the *Sinner's Life.* And none find

find Him, but those that seek Him now! Now, now, while Gospel-Grace is proclaimed, with a *Whosoever will, let him take the Water of Life freely.* Oh take Christ, as a free Gift, every one for yourselves. The SAVIOUR holds forth Himself to the Hand of your Faith. Stretch it out, receive, embrace Him; and He is yours for ever.— Are you willing to be married to the Son of God? Are you sick of *Love*, for this altogether *Lovely Lord*? Is He unto you, in your Esteem, *The Chiefest among ten Thousand?* Then will the LORD your Maker, your Redeemer, be your Husband. Oh give up yourselves to Him, to be entirely His; and you shall be of that happy Number, who are the *Bride, the LAMB'S Wife.* — Fear not the LAMB's *Love*; He loves a Sinner well, that comes to Him, to be saved by Him, to be married to Him in an everlasting Covenant. And whoever, or whatever the *Sinner* be, that thus approaches the SAVIOUR's Presence, *He will in no wise cast him out.* Not a Soul shall die, that is willing to accept of Christ, upon the Bottom of *Free Grace*. Christ was first willing to embrace that Soul; or the Soul had not been made willing to embrace Christ. And He that has loved such a One into a *Sight* of his own Beauty, and a *Desire* after Union and Communion with Him; will strengthen the Soul in Faith, and draw it out in Love, to give up *itself* to the LORD's. While He, in Grace *unknown*, in Love that passeth Knowledge, receives the Soul into his own Embraces, to make it *happy* in Him, yea, to be his *Love*, his *Dove*, his *Delight* for ever; and makes over *Himself* to the Soul, to be entirely its *own*, in an inviolable *Marriage Covenant*, that shall never, never be *broken*. — But oh the *Happiness* of that Soul, who is thus the LORD's, who hath thus the LORD for his *Portion!* Neither Men, nor

nor Angels can set it forth. It is far better experienc'd, than express'd, enjoy'd, than delineated. And in the most sweet Enjoyment of new Delights, shall the saved Ones increasingly *know*, how great, how ineffably great, their eternal *Happiness* in God the SAVIOUR is !

And unto you then, my dear Cousin *Elizabeth*, unto you in an especial Manner, who have *lost* your earthly Husband, let me say, Come *see* what a Husband *Jesus Christ* is ! He ever *lives*, He ever *loves*, the Souls *espoused unto Him*. Oh little, little do you think, what a glorious *Husband* the SAVIOUR is, to miserable *Sinners* ! What Beauties and Glories, what Grace and Love, what Wisdom and Power, what Riches and Honours, of an endless Duration, are in and with *Him* ! Are in and with *Him* for his *Bride*, to make *Her* truly *happy* in this World, and perfectly glorious, World without End ! O come, *Taste and see how Good the LORD is !*

And may you all, my dear Cousins, most happily prove, how *far* the LORD our Maker, this heavenly Husband, this heavenly Lover, in his infinite Excellency, *exceeds* the best of earthly Husbands, of earthly Lovers ; to your present *Joy*, and endless *Glory* ! So prays

*Yours Affectionately,*

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## LETTER XLI. To Mr. N.

*Dear Sir,*

**I**T is well for you, that *Christ is precious*, desirable above all Things, to *your Soul*. Not the least Ray of the infinite Beauty and Glory of *Christ*, as the only

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Saviour, hath shined into the Heart of an *Unbeliever*. No ; the Soul that *sees the Glory of the LORD*, the Mediator, *and the Excellency of our GOD*, the Saviour ; So as to approve of Him, as God's Way of Salvation, and to cleave unto Him as such ; hath true, *precious Faith*. *The Faith of the Operation of God*. *Is passed from Death to Life, and shall not come into Condemnation*. The least Look of Faith to Christ, is Saving. *Look unto ME, all ye Ends of the Earth* : — is the Command. And, *Be ye saved* : — is the faithful Promise, the Royal Grant, that proceeding from the Heart of the Prince of Grace, is gone out of his Mouth, as a *God* that cannot *lie*, nor *repent*. — What think you of it, my dear Friend ? Do you *look* to Christ for Life ? And shall you indeed be *saved* by him ? Do you *experience* the one, and *believe* the other ? Or are you at a *Loss* about both ? If you are at a *Loss* ; what is the *Cause* of it ? Do you doubt the Truth of *your Faith*, or the Truth of *Christ's Promise* ? I easily think it is the former, if you doubt the latter as to yourself, as to your own Interest in, and Salvation by the Promise. But consider, If as convinc'd of your Sin-ruin'd and lost State by *Nature*, and your utter Inability to help or save *yourself*, by any Thing that *you can do* ; You look to *Christ* as the only and All sufficient Saviour, for all *Salvation*, from Sin and Misery, unto Holiness and Glory : This is the *Faith of God's Elect*. Of such, and of none but such, that were from the Beginning chosen in Christ unto Salvation ; and that are prepar'd by the Work of the Holy Ghost upon them in Time, for that Glory which was prepar'd for them before Time began. This is that *Faith in Jesus*, that *Looking unto Him* ; unto which the *Promise* of Life and Salvation in and by him, is inseperably annexed. Believe it then, my dear

dear Friend, that unto *you*, as a *Looker unto Christ for Life*, this *Promise*, this *Grant* of Salvation, Be ye saved: is made. It is *your Promise*, the *Grant* made to *you*, by the Prince of Life and Love, even to you in particular, as much as if your very *Name* was affix'd to it. And lo, *One and All the Promises of God*, are *yours in Christ*, are now and always, *Yea and Amen in Christ unto you*: To the Glory of God by you, in the present and future World! — Go on therefore, as a Believer in Jesus, by repeated, and stronger Acts of Faith, to *Believe on the Name of the Son of God* continually. And live joyfully as an *Heir of Promise*. For lo, God's Promise of Life in *Christ*, made to *you*, is a *free Promise*! That fought none of your Worthiness, for its Foundation; nor will fail towards you, because of your Unworthiness! It is a *full Promise*: That hath all Supplies in it, for your every Want! It is a *mighty Promise*: That is well able to bear the Weight of the Whole of your Salvation, from Depths of Misery, unto Heights of Glory! And lo, It is an *irreversible, unchangeable, eternal Promise*! It is not only that which *cannot* be reversed, which *cannot* be alter'd, which *cannot* end, as being made by a God of infinite *Faithfulness*, whose Honour obligeth him to be as good as his Word: But it is also, that which God *will not* reverse, alter, or put an End to, as being made by a God of infinite *Love*, who is of *one eternal Mind*, to be thus *gracious unto you*! He lov'd you of old, He loves you still, He will love you For-ever! His Love towards you is free, great, unchangeable and eternal! The *Promise* is the Expression of God's *Heart*. And for the eternal Glory of his *Grace*, and for his *Heart's Delight*, in your eternal Salvation, as an Object of his eternal Love, He will *fulfil with his Hand*, what his *Mouth bath spoken*! — Fall down

therefore, my dear Brother, before the Majesty of the God of Grace, of the God of Promise! And believing in him, pour out your little Soul in *Love*, to that great HIM, who *first loved you!* And shew your Love, in having *Respect unto all his Commandments.*— So shall the Name of *Christ* be glorify'd in *you*, and your Joy and Peace in *Him* be abundant here; and your Glory *with Him* great hereafter.—*Grace be with you!* I am, Dear Sir,

*Your Affectionate Friend and Servant,  
In our most Precious JESUS,*

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## LETTER XLII. To Mr. W.

*My dear Brother,*

YOURS I receiv'd, and rejoice to hear of your Soul's Prosperity. I should have wrote before, but thro' much Weakness of Body have been hindred. Oh my dear Brother, *work while it is Day:* The Night of Affliction and Death cometh, wherein you can do *no more* to glorify Him that hath loved you, on this Earth. I bless the Lord, for enabling me, so weak, so vile a Worm, to do *any Thing* for Christ, while some Measure of Health and Strength was given me. I long now, to glorify my Lord, in the Weakness and Affliction I have long labour'd under: By submitting to his *holy Will*, by *kissing the Rod*, and by loving and blessing Him for every Stroke. I believe all my Lord's Dealings with Me, are in infinite Love, and shall be over-rul'd for his Glory, and my Advantage, present and eternal. Oh how great is our Privilege, that the LORD our Shepherd, our *Love*, our *Life*, is and will be *with us*, when we pass thro' the *Val-*

*Valley of the Shadow of Death ! The bitter Waters of Affliction and Death, are made sweet, so that we can comfortably drink of them, when our Jesus, that Tree of Life, that Mass of Sweetness, is cast into them.* Since CHRIST is ours, all Things are ours: Whether Life, or Death, Things present, or Things to come. We have All, all Things as so many Blessings, in Him who bore the Curse, in Him who is our ALL. Our vast and endless Store of all Blessings, Joys and Glories, for Time and Eternity. What can that Soul want, that hath CHRIST the LORD for his Portion ? Oh, No good Thing ! Richly replenish'd is He, with the Blessings of Life, of Life for Evermore, in the LORD his Life ; beyond the Conception of a Mortal's Thought, or the Expression of an Angel's Tongue ! The wondring Angels, may say of such a Man, O Man greatly beloved ! But can never cast up, or tell out, the Riches of that Love, wherewith such a Man is blest ! No, the Riches of JEHOVAH's Love, of HIMSELF in Love, made ours in CHRIST, are unsearchable !

How happy then is an *Heir of GOD ! a Joint-Heir with CHRIST !* And how joyful may he be, should he be, in his State by Grace, in every Change of Providence ; all of which prepare him for the approaching State of his unchangeable and eternal Glory ! — I rejoice to think, we shall shortly meet in Heaven. To enjoy an everlasting Fellowship with each other, with all the Saints and Angels ; and to be blest with the glorious and immediate Vision, of GOD and the LAMB : Where there is Fulness of Joy, and Rivers of Pleasures for Evermore ! — Great Grace be with you !

*Yours for Ever, most Affectionately,  
In our sweet LORD JESUS,*

## LETTER XLIII. To Mr. L.

*My dear, dear Brother,*

WHAT, send a Letter, and Nothing in it ! It grieves me to serve you so ; but I han't Time now to write. JESUS your Lord, will not send you *blank Papers*. The Letters of his Love to your Soul, in the Promises and Declarations of Grace, apply'd to your Heart, have been, and shall be, all full and glorious. Oh how much doth CHRIST speak to us in a Little ! Oh how Sweet, how exceeding Sweet is his Mouth ! His Lips are like Lilies, dropping sweet-smelling Myrrhe !

“ His Mouth is most exceeding sweet,  
    “ All Sweetness, like an Hive.  
“ One Word of His, like Honey is :  
    “ Oh how it doth revive !”

Go your Way, walk on in the *High Road to Heaven*, Thro' much Tribulation, rejoicing in Hope of the Glory of GOD ! JESUS loves you. That's enough. Your Life is in his Love, present and eternal ! Unto the tender Care, of your own dear, loving LORD, I commit you. And with a Heart that loves you much in HIM, I remain, dear Sir,

*Yours in the sweetest Bonds,*

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## LETTER XLIV. To Mr. M.

Dear Sir,

I Hope that your Soul prospers, altho', like the Palm-Tree, it should be under pressing Weights. We must have Pressures, of one Kind or other, to exercise our Faith in Christ, and Love to Him. To shew us our own Insufficiency, and the All-sufficiency of Christ: While his Strength, in supporting us under them, is made perfect in our Weakness. Which Way soever the Lord leads us, it is still right, *a right Way, to the City of Habitation.* Whatever He doth with us, He is always doing us Good. He is always loving us, in all his Dispensations towards us. Tho' He don't always smile; yet He always loves. He loves in Frowns, as well as in Smiles. His Kindness flows in Rebukes, as well as in Embraces. Our God, is always shewing forth, *The exceeding Riches of his Grace, in Kindness towards us thro' Christ Jesus,* in all the Dispensations of his Providence. Altho' his Kindness therein, is not always visible to our Sight. But what we know not now; we shall know hereafter.— And mean Time, we are called to believe, when we can't see: To adore, what we can't comprehend, of the deep, the glorious, the unsearchable *Ways of the LORD,* in his Mercy and Truth towards us. And good it is for us, both to hope, and quietly wait for the Salvation of God. For if He should cover us with thick Darkness; He will again bring us forth to the Light, and we shall behold his Righteousness.— Wishing all Grace may abound towards you, and the dear Saints with you: I am, dear Sir,

Your obliged affectionate Friend and  
Servant, in our precious LORD,

## L E T T E R   X L V .   To Mrs. C.

*My dear Sister,*

I Desire to leave all Things in the Hands of my infinitely Wise, and Gracious GOD. HE cares for Me: What need I anxiously care for *Myself*? Why should a Soul, that is interested in GOD, be perplex'd with Fear about any Events? *Not a Hair of our Heads can fall to the Ground, without our Father.* All Things in Providence, are wrought exactly correspondent to the Counsel of JEHOVAH's Will. And done in such an Infinity of Wisdom and Goodness, that Nothing could be *better* than it is; either for the Glory of God, or the Advantage of his People! What a Shame is it then, for those happy Souls, for whose *Good*, *all Things work together*; to quarrel with the glorious *Worker*? Or find Fault with his glorious *Work*? As we always do, when we are anxiously careful about, or displeased with, any Events. If the Lord *brings us thro' Fire, and thro' Water*, He will *bring us thence into a wealthy Place*. Out of the *Furnace*, we shall come, *as Gold that is Seven Times refined*. So that there is no Room for us to be uneasy at any Providence, with respect to our *own Good*. And if we regard the *Glory of God* in all; I am sure we have the highest Reason for a joyful Acquiescence with his All-wise Dispose. Oh, *Who* should love and adore, think and speak well of GOD, in *every Thing*, if his Friends do not? Oh that the Lord, would fill my little Soul *brimful of Love to Him!* Oh that He would grant me *Grace*, to *glorify Him!* And then, Let Him do with *Me*, as HE pleaseth. Surely I wou'd have no *Will*, but GOD's: *No Interest*, but *His*: *No Care*,

*Care, but to advance his Honour.* Oh my dear Sister, I long to love God. If you love me, pray, that my Love to God, may be a keen, solid, lasting *Flame!* That may nimbly run thro' all Opposition, lick up the Waters of Affliction, and ascending to Him from whence it came, join, like a *Tongue of Fire*, with *His infinite Flame!* We shall never be fully happy, till we are perfectly *One, in and with God.* In *Him*, by a Soul-satisfying *Enjoyment* of his infinite *Glories.* And with *Him*, by a perpetual and complacent *Flow*, of all the Powers of our Souls, into *His Will, Honour, and Interest.* The *Perfection* of this glorious *Bliss*, is reserved for the *Life to come.* But, blessed be God, it is begun *Here.* And the happy *Increase* of it, should be earnestly sought for, by the Favourites of Heaven, the Friends of God, continually.—That the *Love of God*, may be *shed abroad in your Heart*, more and more, by the *Holy Ghost*; and your Soul drawn thereby, to *love him, who first loved you,* is the sincere Desire of, my Dear Sister,

*Yours in the Lord for Ever,*

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## LETTER XLVI. To Mrs. A. and Mrs. G.

*My Dear Sisters in Christ,*

**J**E S U S loves you: Believe it; and your Hearts will be full of Joy. Go on to rest your Souls, and the whole Weight of your Salvation, upon C H R I S T, the Chief Corner-Stone, the Foundation which God has laid in Sion: And fear not. For you shall never perish, but have everlasting Life. The Rock of Ages, cannot sink beneath you. And unless C H R I S T could fail, You

that rest on HIM, cannot sink into Perdition. *Because Christ lives, you shall live also.* Oh, doubt it not. You cannot wound the Heart of Christ more, than by Unbelief. It is the Joy of his Soul, to see poor, needy, Hell-deserving Sinners, trust in Him, the Mighty SAVIOUR, and not be afraid. Oh stir not out of CHRIST, and the Word of his Grace, which he has given for your Salvation.—I am affectionately,

*Tours in the Lord,*

## LETTER XLVII. To — —

*My Dear and Honour'd Brother in Christ,*

**T**HIS enough, Dear Sir, that your Beloved is yours, and that you are His. That the Lord of all, is your God. Your Maker, your Husband; and that You are His, in an inviolable, everlasting Covenant. Will you not cease your excessive Grief for the Loss of a Creature; which casts such Dishonour upon the Lord your Creator, upon God, your Saviour, as if HE, even HIMSELF, in his vast Infinity, was not enough to satisfy and solace, your little, scanty Soul! Be ashamed, practically to say, That Christ, with all his Fulness, is not for you, a Soul satisfying Good! If Christ was dead; you might grieve on, and refuse to be comforted. Your Life, your Joy, your ALL were gone! But, doth JESUS live, and live as your Life: And yet your Spirit sinks into Sorrow and Death! How incongruous a Thing is this! How unworthy of him, how unkind to him, as the Lord your God! Lovers, among finite Souls, find their greatest Pleasure, in being ardently loved again. And shall the Lord, your infinite Lover, who in infinite Condescension, to make you happy, calls

calls for your *Heart*; want the *Joy*, to see your *Soul* all-enflamed with *Love*, to his glorious, blissful *SELF*! O let the *Time past suffice*. Your *Beloved* is yours. Look upon his fair Face, till you are enamour'd with his ineffable Beauty! See Him in his transcendent Fairness, as the *Christ* of God; in his exceeding Fitness to your every Case; in his unsearchable Riches, his inexhaustible Fulness, for the rich Supply of your every Want; and see this altogether lovely Lord, in this endearing Relation, as *your Beloved*, as entirely and eternally, *yours*: And then say, with Wonder, Love and Joy, *My Lord, and my God!* Thou, Lord, art fully and forever *mine!* And I, beloved of Thee, and resigning to Thee, am entirely and eternally *Thine!* You have *Christ's Heart*, Brother, you are his Love, his Dove, his fair One. Will you not give him *your Heart*, and say of Him, that matchless *HIM*, who is the Wonder, Love and Joy of Heaven and Earth! what in the Infinity of his Grace He speaks to you, *How fair, and how pleasant art Thou, O Love, for Delights!* Be content with your *Portion*, Brother, your wondrous *Lot*, in the *Christ of God!* Let *HIM* be your *exceeding Joy!* Your Ever-living and exuberant *Joy!* Your Sorrow-absorbing *Joy!* And give your Lord the Pleasure, to see you *His Portion*, by way of *Resignation*, and to say of *you*, melted down into Submission and Acquiescence, into all Love and Obedience, *The Lines are fallen unto Me in pleasant Places*; yea, *I have a goodly Heritage.* — I know, Brother, *Influence* for this, must come from *Above*. If we want *Wisdom* and *Grace*, let us *ask of God*, who giveth *liberally*, and *upbraideth not*. Duty is *ours*; Supply of *Grace* for it, *God's*. Exhort one another to, and attempt our Duty, *we should*. And *God* therein and thereby, doth often speak to our *Hearts*, and strengthen our weak *Hands*. —

*The Grace of our Lord Jesus Christ be with your Spirit !  
In Him, with affectionate Esteem, I am, Dear Sir,  
Your sincere Friend and Servant,*

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## LETTER XLVIII. To Mr. and Mrs. W.

*Ever Dear and Honour'd Parents,*

I Long to have my *Love to God*, a pure, keen, so-lid, lasting *Flame*: That in *Spirit, Soul and Body* I might be one continual living *Sacrifice* to his *Glory*. But oh, my little *Grace*, is so pres'd and annoy'd with the *Body of Sin*, with the *Body of this Death*, that I groan being burdened. I rejoice in Hope of perfect Holiness, of immortal Glory. This was very sweet to me of late: That God has *predestinated me to be conformed to the Image of his Son*; that the Work is *His*; that He has *begun*, and will *perfect it*. This Glory, my Faith sees afar off; my Loves hastes to meet it; and my Hope patiently waits for it. — And the mean Time, what long I, what wait I for? Surely it is *This*: An increasing *Knowledge of CHRIST, Conformity to him, and Service of him*. Oh pray, that I may love my Dear Lord *greatly*, in every *little Thing* I aim to do for Him. And especially, now I have so *little Time and Strength* left me to serve Him in. An Eternity of Glory, in the Enjoyment of his glorious *SELF*, awaits me. But oh, that I have lov'd and serv'd him *so little*, in the Days of the Years of my Life, which He hath given me; this grieves me. I know my Lord, pardons all my Unkindness. — Oh that his forgiving Love, may bind me to greater Ingenuity and Duty!

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My dear and honour'd Parents, you are dear to God, and honour'd by Him. Oh may his Love, continually delight your Souls; and his Honour lie near your Hearts! He that has been your God from your *Youth up*; will be the *Stay* and *Staff* of your *Old Age*: And I trust, will make you fat and flourishing, even unto *boar Hairs*. You have a God, whose *Love*, don't decay; whose *Mercy*, never fails; whose *Faithfulness*, is like the *great Mountains*; yea, firmer than the *lasting Hills*. *For the Mountains shall depart, and the Hills be removed*: But God's Kindness towards you, shall not depart, nor the Covenant of his Peace be removed, saith the LORD, that bath Mercy on you. Oh rest your dear Souls, your weary Heads, in the *sweet Bosom*, in the *kind Arms*, of the LORD your own God. There you'll find Ease in Pain, Peace in Trouble, Security in Danger, Fulness in Want, and Life in Death. Thro' Life, with all its Trials, and Death, with all its Sorrows, will the LORD your Life, your Joy, your ALL be *with you*. What then can you want? Oh, no good Thing! Nothing but what is to be found in God, even your own God! Delight yourselves therefore in the LORD: And HE shall give you the Desires of your Heart. — *The Good-Will of HIM that dwelt in the Bush, be with you.* I remain, my Dear and Honour'd Parents,

Yours with all Affection and Duty,

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## LETTER XLIX. To Mrs F.

Dear Madam,

**Y**OU rejoice with me, for the Lord's Loving-kindness towards me. An Evidence this, That You also are one of the Beloved of the Lord. We know that we are passed from Death unto Life, because we love the Brethren. Not a Soul that rejoiceth in the Gladness of God's Nation; but is one that is remember'd with that Favour, which He beareth to his own People, and visited with his Salvation.

It gives me Joy, Madam, that you can say, "Whereas I was once blind, I now see: My lost State by Nature, and my Reconciliation thro' the Merits and Intercession of Christ." Amazing Change! Amazing Grace, that wrought it! Alive from the Dead, Madam: Endless Life is yours! Risen with Christ: It is to die no more! Your new, your spiritual Life, shall never die. The Spirit of Life from God, having quickned your dear Soul, abideth in you, as a Life-giving Flow, from Christ your living Head, to maintain, increase and perfect, his Begun-Work, till springing up, it rise to Life eternal. To a full Perfection; of Purity, Joy and Glory, in the Presence of God and of the Lamb: To an endless Duration; a blest Eternity! O Happy Soul! How vast is thine Inheritance! How rich art thou in Hope, as an Heir of GOD! And a Joint-Heir with CHRIST! So great a Portion, and so great a Security of its Possession: What a Greatness of Joy doth it bespeak, should it create, in every Expectant, of that ineffable Bliss! O dear Madam, This Portion is yours! This Portion is mine!

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As seeing the Son, and believing on Him ; we have eternal Life. We have it ; let Satan and Unbelief say what they will to the contrary. They can never undo, what our Lord hath done. They can never, by their Gainsayings, make null and void, what the All-producing Word, of a God that cannot lie, hath spoken. And especially, as for our strong Consolation, His inviolable Oath, who hath sworn by his great SELF, is added to his great Word. Let us then as Heirs of Promise, as such that have fled for Refuge, to lay Hold on Christ, the Hope set before us ; receive the strong Consolation given us, the full and great Security, of our everlasting Salvation by JESUS. For, Because He lives ; we shall live also. Because He ever liveth, as our Intercessor, with his and our Father ; we shall be saved to the uttermost. *He that believeth on the Son of God, hath Life.* And this Life is in his Son. We have Christ, my dear Sister, and Life in HIM, who is our Life. Had we Life in its Fullest, by Way of Grant, and had we its Perfection, in Enjoyment : If we had it in our own single Selves, separate and apart from Christ, we might, we should lose it. Perfect Adam, standing upon his own Bottom, soon fell from his primitive Excellency, into unknown Depths of Misery. The glorious Angels, that stood alone, soon reeled out of Heaven to Hell : Top heavy with their Glory, down they sunk from their first Estate, into Depths of Woe, ineffably great and endless. But redeemed Sinners, unto Life by JESUS, being new created after his Image ; can never lose their Right to Life in its Completion ; nor the Begun Enjoyment of it given, as to the Principle of Life in their Souls, Because they have Life in Christ ; in HIM who ever liveth, to perfect and perpetuate, Life in them. To swallow up Death, in perfect, endless Life. To bear them up,

to

to the *Life of Glory*; and to sustain, or bear up, their *Glory-Life*, to a vast *Eternity*!

Come then, my dear Sister, Lie down and rest by *Faith*, in your own *Lord Jesus*. For, your *Beloved* is *yours*, Forever *yours*. And you are *His*, in an indissoluble *Union*, in an everlasting *Covenant*, that shall never be *broken*. And in *Him* you have *Life*, of the highest Perfection, *Life*, of an endless Duration. You have it, by an irreversible *Grant* in the Right of it; You have it in *Reversion*; You have it in the *First-Fruits* and *Earnest* thereof; And you shortly shall have it in full *Possession*. You have *Life in Christ*; A *Life* that cannot be *lost*. A Fulness, a Redundancy, a Transcendency of *Life*. And also a Permanency, an Immortality of *Life*. For *Life and Immortality*, are thus brought to *Light* by the *Gospel*. Your *Jesus*, is *Yesterday, To day, and Forever the same*. His *Love*, his *Life*, fixt on you, provided for you; know no *Change*, vary not with *your Frames*. Bless your *Lord* then, when he smiles; for He is *yours* in *Love*. Trust in Him when he frowns; for He is always *yours*, and always loves. Follow hard after him, when he hides and chides; He delights to see you seek him, sorrowing, as the *Dove* that has *lost its Mate*. And soon He will see you again, turn your *Sorrow* into *Joy*, and your *Joy* shall no *Man take from you*. — I commit you to the infinite *Love and Care*, of the *Lord your Life*: To be Bosom'd and Arm'd along by Him, thro' this weary Wildernes, into the Land of Rest: Where, blest with the endless *Vision* of his, and of his *Father's Face*, you will join in *Joy* with the general *Assembly* of Saints and Angels, to give him the eternal *Glory* of all his *Grace*. Wishing the best of Blessings: I subscribe, Dear Madam,

*Your most obliged humble Servant  
In our Precious Lord*

## LETTER L. To Mr. — —

*My very dear Brother in the Lord,*

HAVE you lost that *Comfort* and *Sweetness*, you once enjoy'd in *Christ*? You have not lost your *Jesus*; you have *Him* still, an entire and eternal *Interest* in his great and glorious *SELF*. And shortly your *Beloved* will turn again, and bless you with the Vision of his Face. He will be like a *Roe*, or a young *Hart* upon the Mountains of *Bether*, of *Division*. How great and many soever the Mountains of your Sins and Provocations may be, your *Beloved*, in the infinite Strength of his *Love*, will come leaping and skipping over them all, to bring renewed *Salvation* unto you. O my Brother, you are too *near* and *dear* to *Christ*, too nearly related to him, and too dearly bought, and affected by him, for Him to *leave*, or *forsake* you, to *disregard*, or *suffer* you to be *lost*. Your kind, tender, faithful *Shepherd*, in boundless *Compassion*, will gather you with his *Arm*, and carry you in his *Bosom*. *Christ* has an *Arm* for you still, the omnipotent *Arm* of his saving *Strength*, which well suits your great *Weakness*, by which he will gather you from all your *Strayings*. Are you like a *lost Sheep*? Your Shepherd will go after you, my Brother. He will as it were *leave* the *Ninety and Nine*, and go after you; He will seek till he has found you. And when he hath found you, He will lay you on his *Shoulder*, and bring you *Home rejoicing*: As if He had got some goodly Thing. For lo, He esteems you as his *Portion*; and says concerning you, *The Lines are fallen unto Me in pleasant Places, yea, I have a goodly Heritage.* Strange! That God our Saviour,

should rejoice over us *Sinners*, to save us from our *Sins*, our repeated, aggravated *Sins*, against his *saving Love*, notwithstanding all our Unworthiness and Provocations! But thus it is, because He is the *LORD* that *changeth not*: Because his Grace towards us, hath the Infinity, and Strength of the *Godhead* in it! And thence, you tender *Lamb* of Christ's Fold, your *Shepherd* hath a *Bosom* for you still. An Immensity and Eternity of unchanging *Love*, into which He will take you, manifestatively, and in which he will carry you sweetly, to your Soul's Refreshment, Life and Growth. *The LORD your God in the Midst of you is mighty; He will save, He will rejoice over you with Joy; He will rest in his Love, He will joy over you with Singing.* The Lord your Lover, is in the midst of you still. He hath erected his *Throne* in your *Heart*, and there He will dwell for ever; for He hath desired it. He is *mighty*. Mighty to *save*; to bear all the *Affronts* you have given him, and the *Indignities* done to him; and to save you from the *Guilt* and *Filth*, *Power* and *Being* of all your *Sins*, and unto fresh Increases of Life spiritual, which shall spring and rise into Life eternal. Yea, He *will* save. He will *rest* in his *Love*. He will never seek another *Object*, instead of *you*, nor cast you *off*, or *out* of his infinite *Complacence*, for *all that you have done*. He will rejoice over you with *Joy*, with exceeding great *Joy*; yea, with *Singing*. Such is the Infinity of his *Heart's Delight* in *you*! He will be *silent* because of his *Love*. He will lay none of your *Sins* to your *Charge*. He *dy'd* to set you *free*. And were there Need, He would die *again*, rather than leave you under the Power of *Sin*, to be lost in endless *Death*.— Come then, my Brother, prostrate your guilty, filthy, diseased *Soul*, before the *Lord* your Lover. He will not condemn you, but speak *Peace* and *Pardon*.

don to you, and thereby put Strength into you, and most graciously will He receive you as his own. They say, *If a Man put away his Wife, and she go from him and become another Man's, shall he return unto her again? Shall not that Land be greatly polluted? But thou hast played the Harlot with many Lovers, yet return again unto Me, saith the LORD.* — I will not cause mine Anger to fall upon you, for I am merciful, saith the LORD. O my Brother, you are, you shall be, under forgiving Love. Grace and Peace from God our Father, and the Lord Jesus Christ, by the Holy Ghost the Comforter, for your renewed Joy and increasing Holiness, unto perfect Purity and endless Glory, are and shall be multiply'd unto you. And this because you stand in Grace, have an unchangeable and eternal Fixation in Grace: Which in the Exuberance of its infinite Fulness and Freeness, will flow out upon you to your full and endless Joy, thro' Time and to Eternity.

And doubt not your State in Grace, because you see not your Increase in Grace, yea, tho' you see but little Grace in you. Know you not that fruitful Trees, young, thriving, growing Plants, have their Autumn, and Winter Times, as well as their Spring, and Summer Seasons: Wherein they are distrobed of their Fruit, yea, stripp'd of their very Leaves? And yet, even at such Times, they are living, fruitful, growing Trees, tho' stripp'd of the Glory of their Fruit, and of their leafy Greenness. Even so are you, my Brother, tho' now it's Autumn, and Winter with you, a Tree of Righteousness, a fruitful, growing Tree, the Planting of the LORD by Grace, that He might be glorify'd. And the Sun-like Face of your glorious Lord, in the next Spring of his infinite Favour, will look you again into a fresh Beauty and Glory, will

clothe you afresh with an increasing Greenness, and more abundant Fruitfulness. And when you don't grow *upwards*, you grow *downwards*, take deeper Root by Faith into Christ, and are more grounded in Humility, by the Experience you have of Self-Nothingness and Wretchedness. And by the condensing Cold of Winter-Dispensations, the Lord prepares you for a greater Flow of Sap, when He makes his next Approach as your Summer-Sun, with *Healing in his Wings*, with his warm and quickning Rays, to exhale your Graces into precious Fruits, to your more abundant Joy in Him, and to his more abundant Praise by you.

My kind Lord sweetly supports and comforts me, and enables me to glorify him under this *great Trial*, of the *Loss* of my dear *Yoke-fellow*. Blessed for ever be his great, dear Name, He hath done all Things well; so well, that nothing could be better than it is! He is *mine* in this *Affliction*, and I see and receive it as a *Gift* of his infinite *Love*. And I am *His* in it, I love, adore and bless him, and as it were forget my *Pain*, in the *Pleasure*, while I count *his Glory*, my chief *Joy*. — *The Grace of Christ be with your Spirit!* In his Bowels, my dear Brother, I am,

*Yours most Tenderly,*

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## LETTER LI. To — — —

*My very dear and much honour'd Brother,*

**W**HEN we parted, “Upon your speaking of the Lord's Dealing, in taking dearest Relatives from, whose Lives are bound up in, each other; while those whose Love to one another hath not those

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'Ardours, are permitted to live together :" I tho't of what Dr. Goodwin says, " The Lord delights to try us in our Isaacs." Else, Brother, He would not have a Proof of our choicest Love. O how did it delight the Heart of God, to see Abraham so chearfully resign his Isaac ! Now (says he) I know that thou fearest GOD ; seeing thou hast not withhold thy Son, thine only Son, from ME. And what Blessings came down upon Abraham, as a Reward of this Part of Obedience ! By Myself have I sworn, saith the LORD : That in Blessing I will bless thee ; and in Multiplying I will multiply thee. — Our Lord, is an immense Lover, and intensely delights in our Love, weak as it is, when we give him cheerfully, our dearest Enjoyments at his Bidding. — Hence, Brother, whenever your late Trial returns upon your Spirit, leaning on the Strength of Jesus by Faith, attempt your Duty to him in Love : To make renewed Resignations, with increasing Cheerfulness, of what his dear Hand, call'd for from yours. It will delight your Lord's Heart, and bless you he will, like HIMSELF. Give him your Pence ; He will give you Pounds. Bless him that he hath given you an Opportunity, to give him any Thing so dear unto you ; and thus to shew your Love to the Lord your matchless Lover ! For, To glorify, and enjoy Him : is the chief End of your Being : In Nature, and in Grace, will be to your endless Glory ! — That the Joy of the Lord may be your Strength ; and your Feet made like the Feet of Hinds ; in doing and suffering the Will of God, until you inherit the Promises : is the hearty Desire and Prayer of, dear Sir,

Your most affectionate and obliged  
Friend and Servant in the Lord,

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## LETTER LII. To Mr. F.

Dear Sir,

I Heartily thank you for your last kind Letter. The Lord by it refresh'd my Soul, made me glad in Himself, and excited my Heart to praise him. O what *Grace* is this to *me*, that my poor *Books* should be made of *Use* to *you*, and to *other Souls*! To the *Lord alone*, be the *whole Glory*! Glad am I, Brother, that you will help a weak Worm, to serve the Lord I love, by your *Prayers* for a Blessing on me, and on my weak Attempts to feed the tender Lambs, of the Lord our great Shepherd. The Lord bear your *Prayers* for *me*, and return them an Hundred-fold, into your *own Bosom*! Well, O how well is it for us, that JESUS our *Shepherd*, hath us all, in his own Almighty and All gracious *Hand*! — You write, Brother, of the *Lion of Hell*, who goeth about, seeking whom he may devour; and sweetly blefs God, that there is a *Remnant* according to the *Election of Grace*, that are put forever out of his *Reich*, out of the Reach of *final Apostasy*, under the Influence of that wicked *apostate Spirit*. — And is this *your happy Lot*! And is it *mine*! O let us *adore the Grace* that hath *saved us*! The rich, free, distinguishing *Grace*, that hath made *us* the Subjects of its glorious Reign, unto eternal *Life*; while *Thousands* round about us, are left under the Reign of Sin and Satan, to perish in endless *Death*! In Heart, in Lip, in Life, let us praise the Grace of *Ransom*! The Grace of *Rescue*! How great, how unsearchable are its *Wonders*! Wou'd the God and Father of our Lord Jesus Christ, display the exceeding Riches of his *Grace*, in giving his only-begotten Son, to obey and die

die for us Sinners, the Chief of Sinners, to save us from all Misery, and unto all Glory ! Wou'd the eternal Son of God, to shew *his* boundless, matchless *Grace*, condescend to take our low Nature, and in it stoop, to take our Law-place, to bear our Sin, to be made our Curse, and to die the Death of the Cross, in our Room and Stead, to exalt us, unto his Throne of Glory ! And wou'd the eternal Spirit, the Lord the Holy Ghost, in *his* unbounded *Grace*, come down into such Hearts as ours, take Possession of them for Christ, erect his Throne there, cast out Satan, and subdue Sin ; and thus by *his* Almighty Energy, begin and resolve to perfect, our Deliverance from Hellish Slavery, and unto Heavenly Liberty, the glorious *Liberty of the Sons of God* ! Praise to the Father, to the Son, to the *Holy Ghost*, to the *Three-One God*, the *God of all Grace*, who hath thus *ransom'd*, who hath thus *rescu'd* the *Vessels of Mercy*, even us who are *call'd by Grace unto eternal Glory* !

I was much pleas'd with what you hinted of Mr. B.'s Discourse from *Ps. 23.* 4. " That the Valley of " the Shadow of Death, is the last Walk of a Believer. That he doth not stay, much less dwell there. And that this Walk leads a Believer unto the Presence-Chamber, the upper Court of King Jesus : To dwell for ever with the Lord ; where the Wicked cease from troubling, and the Weary are at Rest. — And as a dear Servant of Christ, lately said, (preaching from *Gen. 46.* 4. *I will go down with thee into Egypt, and Joseph shall put his Hand upon thine Eyes*) " That the Lord will go down with his People, into the dark Valley of the Shadow of Death :" Why then should we fear to enter upon this our last Walk ? Since the *Lord* our *Light*, is and will be *with us* ; the *dark Valley* shall be made safe and  
plea-

pleasant to us. In this lonely Walk, we shall have the choicest Company. When Christian Friends must leave us, or we rather, take Leave of them ; Christ, our best Friend, will instantly and surpassingly take their Place. And by *his Light*, how safely, how joyfully, shall we *walk thro' Darkness* ! The Rays of his Grace, the Shines of his Face, will make the *Darkness, Light about us*. And O ! to have the *Lord our Life*, with us in *Death*, to *swallow up Death in Victory* : How great must be a Believer's Triumph in, and over *Death* ! And beyond it, how great his *Glory* ! — Let us come up therefore from the *Wilderness*, even to the last Step of it, *leaning upon our Beloved*. And the very worst to Nature, shall be best of all to Grace, and bring us to the immediate, blissful, endless Vision of our Redeemer's Face ! To *see him as he is*, to *behold*, to enjoy *his Glory*, to a blest *Eternity* ! — I rejoice in your Soul's Prosperity, for that Savour and Relish of the Things of God, and I trust, Growth in the Knowledge of Christ, (for which I have pray'd, and) with which you are favoured. And, *That the God of our Lord Jesus Christ, the Father of Glory, may give unto you* (still greater Measures of) *the Spirit of Wisdom and Revelation in the Knowledge of HIM* : To your growing Joy, and increasing Conformity, until you are blest with immortal Glory ; is the hearty Desire of, dear Sir,

*Your affectionate Friend and Servant,*

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## LETTER LIII. To Mr. A.

*My very dear Brother in our precious Lord,*

I Thank you for your Sympathy with me in my present Affliction, and take it most kindly. Indeed my *Loss*, by the *Death* of my *dear Yoke-fellow*, is very great. But since I have not lost my *Jesus*, since God hath given me his *Son*, my Spirit is sweetly reconcil'd to the *Divine Will*; and delighted I am in my *Lord*, as my present and eternal ALL. He bears me, and my *Burden* too: And being well supported, I sink not. Being well supply'd with spirituous *Cordials*, my Heart faints not. At Times, under pressing Weights, the *Archers* that hate me, shoot at me, and sorely grieve me: But my *Bow abides in Strength*, and the *Arms of my Hands are made strong by the Hands of the mighty God of Jacob*. My weak Soul hath been enabled in some Measure, to glorify the *LORD in the Fires*: To esteem his *Glory*, my chief *Joy*; and my Trial, a happy Mean, to that blessed End. I call my Trial a *happy Mean*; not that it is not grieving and afflicting in *Itself*: But the *bitter Waters* of Affliction, being well sweetned by my *Lord*, the *Tree of Life*, who is cast therein, I can freely drink them. While I view the present Trial, given me by infinite Wisdom and Grace, as an Opportunity to give *Glory to God*, such a *Glory*, as I could not otherwise have given him; methinks the *Bitter* of it, is lost in the *Sweet*, and well it is *relish'd* by my *spiritual Palate*: Thus kindly my dear Lord deals with me, his poor, vile, ungrateful Worm! Help me to praise him, and remember me in your Prayers.

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I rejoice with you, my dear Brother, for the bright Displays of Christ's Love, with which you are highly favoured, and its All attracting Influence, of which you have the sweet Experience. An invaluable Blessing is the Love of Christ in Itself; and the Manifestation thereof an unspeakable Privilege. And blest be the Lord our Lover, our cold, dull Hearts, shan't be always in this dead, lifeless Frame. But enkindled with his infinite Love, and chang'd in our Creature-Measure into its Image, our whole Souls shall ascend as a pure Flame in fervent Praises, to his endless Glory. How miserable should we be, tho' the Objects of Christ's Love, if we were not by Him to be loved into Love? Alas, our carnal Mind, which is Enmity against Him, sinks us into Death. And nothing less than the Love of Christ, display'd and apply'd, by the irradiating, comforting Influence of the Holy Ghost, can make us spiritual, can raiſe our Hearts to love the Lord, which is the Life of our Souls. But as our Life, was the End of Christ's Death, the glorious End which his Love had in View, in giving Himself for us; So this is and shall be the blessed Effect, of that great Cause. Our dear Lord loved us, and gave Himself for us, that we in Love might give ourselves to Him; that we might live and love, love and live forever. And since an infinite Price hath been paid, and an infinite Power is engag'd for our complete Redemption, from all Mifery, to all Glory; we shall shortly, love Christ as we would: With all our Powers, in perfect Service, unto endless Ages. O the Glory, of that State, when Christ and we shall be one in Love! When there shall be no Disunion of Hearts, nor Want of Communion between us! Christ's Heart, is never disunited from us now; but O how often are ours from Him! How little a Part hath Christ of our Hearts? And that little Part

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which he hath, how oft is it interrupted in its Flows of Love to **HIM**, the *Sum* of all Perfections and Delights, while our Souls are diverted by mere *Shadows* of Joys, into real Sorrows ? Thus it is with us in this State of Distance and Imperfection. But when we are made perfect in Love, and at Home with Christ, no Disunion, nor Want of Communion shall be between us. We shall be fitted for the highest Communications from Christ, and abide for ever in his immediate Presence. Our Lord will not then *bide Himself* from his own *Flesh*, nor shall we wander after *other Lovers*. But under the ceaseless *Flows*, and endless *Shine* of infinite *Love*, we, to the utmost of our finite Capacity, shall *love again*; with our *whole Heart, Soul and Strength*, or *we*, with all our Powers and Faculties, shall *haste* as a swift *Stream*, into Love's *Ocean*, and *unite* as a bright *Beam* with the *Body of the Sun*. The *Lord God* and the *Lamb*, shall be our *Light and Life*, our *Joy and Glory*, to a blest *Eternity*.

And for this happy State, my dear Brother, the Lord is now preparing you. Those vast *Desires* which are wrought in your Heart, after increasing and perfect Love to Christ, under the glorious *Shine* of his infinite Love; are your *Preparation by Grace*, for that *ineffable Glory*; and the very *Bud* of that open, unfadable *Flower*. The *Lord increase you more and more*, in *Love to Him and His*, and towards *all Men*: To the *End He may establish your Heart unblameable in Holiness, at the Coming of our Lord Jesus Christ with all his Saints!* So prays, my Dear Brother,

*Yours most affectionately in our Lord the Lamb,*

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## LETTER LIV. To — —

*My very Dear Sister in Christ,*

I Heartily thank you for your kind Letter. Blest be our dear Lord, for his great Kindness to you, and to unworthy me, that still, still, Goodness and Mercy follow us ; and follow us they shall, till wafted into the Ocean of Joy and Glory : To know, and love, and serve the Lord, in the Heights of Bliss, to a blest Eternity ! What manner of Love is it, that while we are in the Wilderness, our Lord cares for us ! Forgives our Sins, heals our Diseases, and supplies all our Wants ! Feeds us with heavenly Manna, follows us with the Water of Life, clothes us with the Everlasting Robe, sustains us under pressing Weights, and out of Weakness, makes us strong ! So that from blest Experience we can say, *We know that all Things work together for Good, to them that love God, to them that are the Called according to his Purpose.* — You say, my dear Sister, “ There is that in Affliction, that makes the “ Heart rejoice.” This same *That*, which you speak of, is God. It is God that makes Affliction joyful to his People. If God is with us sensibly in Affliction, sustains us under it, and enables us to glorify Him by it ; our Hearts are exceeding joyful, when compas'd about with Sorrows. But if God withdraws, our Spirits sink, fail and die instantly. — And the richest Enjoyments, are not sufficient to hold our Souls in Life ; if our *Beloved* withdraws, ere we aware, we fall asleep. As is clear by the Verse preceding those, on which you desire my Thoughts, as it stands connected with them. *viz.*

Song

Song v. 1, 2, 3, 4. *I am come into my Garden, my Sister, my Spouse; I have gathered my Myrrb with my Spice, I have eaten my Honeycomb with my Honey, I have drunk my Wine with my Milk: Eat, O Friends, drink, yea, drink abundantly, O Beloved.*

*I sleep, but my Heart waketh: it is the Voice of my Beloved that knocketh, saying, Open to me, my Sister, my Love, my Dove, my Undefiled: for my Head is filled with Dew, and my Locks with the Drops of the Night.*

*I have put off my Coat, how shall I put it on? I have washed my Feet, how shall I defile them?*

*My Beloved put in his Hand by the Hole of the Door, and my Bowels were moved for him.*

Various are the Senfes, that these Words may bear, and the Times and Cases, in which they are applicable to the People of God, the Spouse of Jesus. From the first of these Verses, with the Beginning of the second, we see what I have hinted, That the richest Enjoyments, are not sufficient to hold our Souls in Life, or lively for God. Tho' the Spouse's Beloved in answer to her Request, was *come into his Garden, had gather'd his Myrrb with his Spice, had eaten his Honey-comb with his Honey, had drank his Wine with his Milk,* and made a Feast for his Favourites, saying, *Eat, O Friends, drink, yea, drink abundantly, O Beloved:* Yet the very next we hear from Her is, *I sleep.* Which shews what Danger we are in of carnal Security, after we have been favoured highly: And that nothing less than renewed, and continual Influence from Christ our Life, can keep us alive for God.

Passing the various Senses, and divers Cases in which the Words you would have me write of, may be apply'd to us, I shall give a Hint only concerning One, which has lately been of Use to me.

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And thus the *first* of these Verses, with the gracious Declarations and Invitations therein, which appears to be an Answer of Prayer: May respect those bright Displays of Divine Favour, which our Lord makes to his People thro' the *Promises*, in answer to their *Requests* for *desired Mercies*. *I am come*, &c. Which may denote, 1. The *Existence* of pray'd-for Mercies, in the *Promise*. As, *I am returned to Jerusalem with Mercies*: seems to be much the same with, *My House shall be built in it*, Zech. i. 16. And 2. The real *Presence* of promis'd Mercies to *Faith*. As, *Faith is the Substance of Things hoped for, and the Evidence of Things not seen*, Heb. xi. 1. — Again, Our Lord's Feasting upon the *Fruits* of his *Garden*, may respect that *Delight* which He takes in the vigorous Exercise of his *Peoples Graces*, while they seek him under the quickning Influences of the *Spirit of Grace and of Supplications*. Which in one Sense may be signify'd by those Words, *Song iv. 6. Until the Day break, and the Shadows flee away, I will get me to the Mountain of Myrrh, and to the Hill of Frankincense*: i. e. To *Mount Sion*, the *Church*, where *Prayers and Praises* are offered, which are most *sweet*, and *refreshing* unto *Me*. It is as if our Lord should say, ‘Until I and ‘ my Spouse meet, in the Joys of *Glory's Day*; I will ‘ dwell with her, in her *gracious State*, and delight ‘ myself with the *Fruits* of *my Spirit* in her Heart and ‘ *Life*.’ — And the *Feast*, that our Lord makes for his *Favourites*, saying, *Eat, O Friends, &c.* may respect that *Fulness of Gospel-Provisions*, which is in *Himself*, and which he invites them to partake of, while He shews Himself to his *Church*, and to particular *Believers*, in the immense Glories of his Person, and in the delightful Wonders of his Atchievements, or what He hath done, doth, and will do for his Peo- ple,

ple, according to the Declarations and Promises of his Grace concerning them. As *Isa.* xxv. 6, &c. *And in this Mountain will the LORD of Host make unto all People a Feast of fat Things, a Feast of Wines on the Lees, of fat Things full of Marrow, of Wines on the Lees well refined.* And he, &c. And O what a marrowy *Feast*, what a delightful *Banquet*, doth a Believer sometimes enjoy thro' an applied *Promise*, of a *pray'd for Mercy*! — But by and by, *Providence frowns*, the Soul sinks into *Discouragement*! and then, with the Spouse, says,

*I sleep : — That is, The Vigour of my Graces, Faith, Hope and Joy, is abated.* It is as if the Spouse should say, ‘ I am like a Person half dead : my spiritual Sensors, are bound up, and restrained.’ In this sad Case, *Unbelief* prevails ; which inclines the Soul to *depart from God*, to grow dull in its Expectations of him, and sluggish in its Supplications to him. — But yet at *Ease*, the Soul is not, cannot be, without the sought-for, promis’d Mercy. *My Heart waketh* : — i. e. some *Desires* are maintain’d and reviv’d in me, by the fresh Intimations thereof which the Lord gives me. *It is the Voice of my Beloved that knocketh, saying, Open to Me, my Sister, my Love, my Dove, my Undefiled* : — As if she should say, ‘ I know my Beloved’s *Voice*, He speaks like Himself, with his endearing Language, ‘ He calls me to come forth by Faith, and let him in, ‘ that He may have a little Communion with me about ‘ his promis’d Grace.’ “ *For*, (He says) *my Head is filled with Dew, and my Locks with the Drops of the Night.*” That is, ‘ By thy *Unbelief*, thou reproachest my *Government*, as if I took no Notice of the *Petitions* of my *Subjects*; and thus thou castest inclement, grieving *Drops of Shame*, upon my kind Thoughts, my faithful *Promises*, according to my gracious

‘ gracious Purposes concerning thee ; in this *Night*,  
 ‘ while my Face in *Providence*, doth not shine upon  
 ‘ thee, but thick *Darkness* covers thee.’ —— Doth  
 all this prevail with the *Spouse* to open to her *Beloved*?  
 Ah ! no. She replies,

*I have put off my Coat, how shall I put it on ? I have washed my Feet, how shall I defile them ? q. d.* ‘ I am indispos’d to Acts of Faith, and sink in Discouragement. If I was my Lord’s Favourite ; would Things be thus with me ? How shall I again set my Feet in the Way of Faith, wherein I meet with so much Difficulty ?’ Oh, ungratful Answer, she gave to her Lord’s kind Call ! — But doth He leave her in this sad Case ? No, no. She says,

*My Beloved put in his Hand by the Hole of the Door, and my Bowels were moved for him.* —— He touch’d her Heart afresh, by the Power of his Holy Spirit, thro’ the Word of his Grace : And her Bowels were moved for him. She was grieved with her Unbelief and Hardness of Heart, whereby She had shew’d such Unkindness to her dear Lord, and cast such Dishonour upon him. And quickned She was to an holy Resolution, to rise up in Faith, to open to her Beloved, whatever Difficulties She might meet with in Providence, before She enjoy’d the blessed Fruit of the Promise. — But did She meet him instantly ? Ah ! no. As,

Ver. 5, 6. *I rose up to open to my Beloved, and my Hands dropped with Myrrh, and my Fingers with sweet-smelling Myrrh, upon the Handles of the Lock. I opened to my Beloved, but my Beloved had withdrawn Himself, and was gone : My Soul failed when he spake : I sought him, but I could not find him ; I called him, but He gave me no Answer.* — Here, Her Beloved had pour’d so much of the Oil of his Spirit and Grace upon her unbelieving Heart, thro’ some Promise or other sweetly apply’d,

apply'd, that her *Hands of Faith* dropped with *Myrrb*, and her *Fingers* with sweet smelling *Myrrb*, which He had left upon the *Handles of the Lock*; and which exceedingly delighted her spiritual Sense. — But when She opened to her Beloved, and thought to let *Him in*, his *Promise* and the *Fulfilment* of it together: (For when our *Faith* is reviv'd in the *Promise*, we are apt straight-way to expect the *Accomplishment* of it.) Alas! Her Beloved had withdrawn Himself, and was gone! She could not have that *Communion* with him in *promis'd Grace*, that She had slighted, nor see him in the *Performance* of the *Promise*, as She wished. Her *Soul failed* when *He spake*: In the *Remembrance* of his kind *Words*, of his gracious *Call*, She was grieved in the very *Inward* of her *Soul*, for her *Unkindness* towards him, and the *Dishonour* She had done him by her *Unbelief*, and ready to fail under his *Withdraw*, as a just *Rebuke*. She sought him, but She could not find him, She called him, but he gave her no *Answer*. — This, Ah! This, is the *Fruit* of our *Unbelief*. Our *Lord did not many mighty Works there*, (it is said) because of their *Unbelief*, Mat. xiii. 58. — But Mercy it was to the Spouse, that She was thus quickned and strengthened in *Faith*, to open to her Beloved, to seek, and call after him; tho' as a *Rebuke* for her *Unbelief*, and a further *Trial* of her *Faith*, He was not instantly found of her, He gave her no *Answer*. — But what becomes of this forsaken Spouse? Has her Beloved forgotten to be gracious? Is his *Mercy clean gone*? Will he be favourable no more? Doth his *Promise fail for Evermore*? No, no: See the *Outbreakings* of his infinite *Love*, the *Triumphs* of his *Grace*, *Truth* and *Faithfulness*.

Chap. vi. 4, &c. *Thou art beautiful, O my Love, as Tirzah, comely as Jerusalem, terrible as an Army with Banners. Turn away thine Eyes from me, for they have*

overcome me: &c. — O strange! Is this the Voice of the Church's Beloved, to his ungrateful Spouse, who had forc'd him from her, by her Unbelief! O unparalleled Grace! Knowledge-passing Love! Who is a strong LORD like unto Him, and to his Faithfulness round about him! What, was She his Love still, the Object of his ineffable Delight! And thro' his own Beauties imputed and imparted, was She still esteemed and declared, to be beautiful in his Eye! What, beautiful as Tirzah, comely as Jerusalem, acceptable, and desireable as a Royal City, the City of Peace, for the King of Glory to dwell in! And tho' She had been so weak in Faith, yet declar'd to be of such majestick Might, as to be terrible (unto all his, and her Enemies,) as an Army with Banners! And tho' She had look'd upon her altogether-lovely Lord, with such Coldness and Disregard, could He, did He say to her still, Turn away thine Eyes from Me, for they have overcome Me! &c. What, delighted, captivated, overcome by a Look from Her, who but little before, by her unkind Looks, had oblig'd him to forsake her! Did He not remember her ungrateful Treatment, and deal with her according to her Deserts? No; In strict Justice, in vindictive Wrath, He remember'd her Sins no more! And even his Bridegroom-Displeasure, endur'd but for a Moment! She was too near and dear to Him, to be forsaken, or forgotten. He saw her upon the Search for her Beloved, as quickned by his own Love; and instantly gives Vent to the Grace of his Heart, to an Immensity of unchanging Love, that was to run an endless Round, to a boundless Eternity; and satisfies the Desires of her Heart, in blessing her afresh with the Vision of his Face, the Raptures of his Voice, and the Wonders wrought by his gracious Presence, and bright Appearance: Till full with Blessing, She exults in his Praise,

Praise, I am my Beloved's, and his Desire is towards me : I am a Wall, and my Breasts like Towers : Then was I in his Eyes as one that found Favour ! Ch. vii. 10. and viii. 10.

Hence then, my dear Sister, let us learn :

1. That whenever we are favour'd with *applied Promises*, of *pray'd-for Mercies*, and blest with the Life-giving Presence of our *Beloved* therein ; we ought to beware of being *lifted up* with our own *Liveliness*, and dependent upon *inherent Grace* : Lest suddenly by sad Experience we are oblig'd to say, *I sleep !*
2. Whenever our Lord gives us *Promises* of *desired Mercies* ; let us beware of *Limiting Him*, as to *Ways* and *Times* of their *Performance* : As when we draw out these for *ourselves*, and the *Wisdom* of *Providence* crosseth our *Expectations* ; we are thence easily beset with *Unbelief*, as to the *Performance* of the *Promise*.
3. When in such a Calè, our dear Beloved gives us *fresh Promises*, and calls us to *open* unto Him by *Faith*, that He may bless us with sweet *Communión* with him in his promis'd *Grace* ; O let us beware of making *Excuses*, of yielding to unbelieving *Indolence* : Whereby we give such *Displeasure* to our great Lord, and cast such *Dishonour* upon him, yea, -and even *provoke him* to withdraw his comforting *Influence* from us, and suspend his wonderful *Appearances* for us.
4. When we have thus *griev'd* and *dishonour'd* our best Friend ; let us *grieve* for his *Dishonour* by our *Unbelief*, and *rise up* in *Faith*, to *open* to our *Beloved*, by an hearty *Belief* of his *Promise*, a firm *Expectation* of its *Performance*, and an entire *Resignation* of the *Way* and *Time* of it, to his infinite *Wisdom* and *Goodness*. And
5. If our Beloved for a *While*, should be *withdrawn*, and *gone* from us ; let us not sink into *Discouragement*,

as if He would *no more* appear to us, nor for us, but meekly *kiss* the Rod, and patiently and earnestly *wait* his Return: For, *He will see us again, and our Hearts shall rejoice, and our Joy no Man shall take from us.*

Wishing you the Joys of your Bridegroom's Favour, the full Joys that are in his Presence, the Beauties, in the Duties, of Holiness to Him your LORD; and the Glories of his wonderful Appearances for you in Providence, according to his exceeding great and precious Promises: Till the Joy of Vision takes place of Faith, and you shall see, and say, *There hath not failed ought, of any of the good Words which the LORD hath spoken:* To your ineffable Bliss, and his endless Praise: I am, my Dear Sister,

*Yours most affectionately in our Welbeloved,*

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## L E T T E R LV. To Mrs. K.

*My Dear Friend,*

**T**H E Death of your Honour'd Father, is doubtless to you, a very great Loss; your own desolate Case, an additional Distress; and the great Affliction which abides one of your near Relatives; with the Concern of all, that affects another: makes your present Condition a State of Trouble. But JESUS *lives*, to *save them to the uttermost, that come unto God by Him.* It hath pleased the Father that in HIM should all Fulness dwell: Hark! All Fulness dwells in CHRIST: abides in HIM, for the full Supply of all His, thro' Time and to Eternity. When Cisterns of Creature-Comforts are broken, and fail our thirsty Souls; the LORD, the Creator of all our Bliss, who *is* our Bliss,

as

as the *Fountain of living Waters*, is as full, free, and overflowing as ever: To satisfy and solace us, in all our Desires and Griefs. Come, my dear Friend, put CHRIST for a *Well*, while passing thro' *Baca's Vale*: And you shall not want any good Thing. How can you want *any Thing*; if you have HIM who hath *all Things*, who is *all Things*, and who is and will be *ALL unto you*? *Delight thyself in the LORD: and HE shall give thee the Desires of thine Heart.* In CHRIST there is a *Fulness of all Relation*, and a *Fulness for all Salvation*; to give us *all Joys*, and to deliver us from *all Griefs*. *The LORD bath his Way* (in Mercy to his own) *in the Storm, and in the Whirlwind; and the Clouds are the Dust of his Feet:* The Forerunners and Tokens of his approaching Presence, for his People's Deliverance. For when He hath *tried us*, we shall come forth as *Gold*. Our Trials are *needful*, to purge away our *Dross*, to brighten our *Graces*, and to prepare us for future *Glory*. They are given us as subservient *Means*, to those blessed *Ends*. And that same infinite Grace, which *bestows them*, effectually *overrules them*, into a Subserviency to its glorious Designs: For its endless Praise, and our immortal Joys. And the Lord that gives us *Trouble*, gives *Himself* in it, with it, to his *People*; and thereby, abundant *Peace*, in much *Tribulation*. In the *World*, (our Lord says) ye shall have *Tribulation*: in *ME Peace*: Be of *good Cheer*, I have *overcome* the *World*. Our dear Lord, hath gone thro' Troubles *before us*, to overcome them for us, to take away the Curse, and make them Blessings to us. And He goes thro' Troubles *with us*, and doth and will overcome them in and by us: Or, make us *more than Conquerors, thro' Him that loved us*. *Thro' much Tribulation*: is the High Road to the *Kingdom*. But having such a Companion in Trouble, as the

*Lord*

*Lord our Lover, the Lord our Saviour, a Friend that loveth at all Times, a Brother born for Adversity; Yea, a Friend, in infinite Grace, that sticketh closer than a Brother, in Nature; who is given of God our Father, to be our glorious Leader: Let us not fear a safe and joyful Passage, thro' the most dangerous, thorny Way, nor a blissful End, of the most rugged Path. Afflictions are not the Saints Abiding-Places; but blessed Pathways, to their prepared Mansions of eternal Glory.*

Thus our dear Friend and your honour'd Father, was sweetly conducted by the *Captain of his Salvation*, thro' his late appointed *Troubles*, to his everlasting *Rest*. The *Son* hath made him *free*: and He is *free indeed!* From Sin and Sorrow, of every Kind and Degree: and is entered into Purity, Joy and Glory, full and eternal! — And can you *grieve* for his *Salvation*? No, my dear Friend, this must be Matter of your *Rejoycing*. — And let not *his last Trials*, be *your lasting Griefs*. For now, *He remembers no more the Sorrow*, for the *Joy*: (And won't you *rejoyce* with him?) That his *light Affliction* which was but for a *Moment*; did *work* for him (as God thereby prepar'd him for) a *far more exceeding and eternal Weight of Glory!* — And grieve not, tho' your nearest and dearest *Relatives* have *forsaken* you: For now you are desolate: *The LORD will take you up*. Cast therefore, all your *Care* upon Him: for *He careth* for you. Your *personal Care*, your *relative Care*, your *every Concern*, that *burdens* your Mind, the *LORD* calls for, to be cast upon *HIM*; and has graciously promis'd to *sustain* you. To support you *under*, and deliver you out, of all your *Distresses*. Wherefore, *Trust in the LORD forever*: for in the *LORD JEHOVAH* is *everlasting Strength*. And you shall see him for you, a *God working*

working Wonders! The Grace of Christ be with your Spirit! In Him, I am,

Your affectionate Friend and Servant,

## LETTER LVI. To Mr. F.

INDEED the Lord hath highly favour'd, and wrought Marvels for unworthy me. But ah, I have not rendred to the Lord, according to the great Things which He hath done for me! I mourn, I lament, that by reason of natural and sinful Weakness, I cannot love and serve the Lord as I would. Never did I do any good Thing of myself, but He wrought in me, both to will and to do, of his good Pleasure. Never did I do any Thing that was good, but I some way or other, marr'd it by Sin. Never did I do any Thing worthy of my Lord's Notice. And with inward Grief and humble Shame, I freely confess, That all my *best Righteousnesses* are but *filthy Rags*. — And will my great Lord, pass by and pardon all my Transgressions, and Imperfections in his Service, and accept and reward all my little Essays, my weak Attempts to serve him, as if I had *done* Something for him ; yea, *welcome me*, as you say, into endless Joy and Glory! O *Who is a God like unto HIM, in Grace!* *Grace, Grace!* is now, and ever will be my Cry, to the Whole of my *Salvation*, from *Foundation* to *Top Stone*. O the Sovereignty, the Immensity and Eternity of my *Lord's Grace!* Of his Inexhaustible, All-overflowing *Grace*: Which follows me in various, copious *Streams*, to waft me into boundless *Bliss*; to his eternal *Glory!* O how well is it for me, Brother, for  
you,

you, and for every poor Sinner, that flees by Faith to the great Saviour, That Grace reigns thro' Righteousness to eternal Life, by Jesus Christ our Lord ! And unto free, rich, reigning Grace, which alone makes the Difference between thos: that are saved, and them that perish, be the present and endless Praise.

I am glad, Dear Sir, that your Heart is reconcil'd to the Sovereignty of God, in the predestinating Acts of his Will, respecting the *Vessels of Wrath*, fitted to *Destruction*, and the *Vessels of Mercy*, which He had afore prepared unto *Glory*: And that with pleasing Wonder and humble Adoration, at sovereign Mercy, and righteous Severity, you justify God in both.— You lament, as we ought, “ That any of the Creatures of God, should tax Him with Cruelty and Injustice, in predestinating any Man to Damnation.” For such is the infinite Righteousness and Goodness of *Jehovab's Nature*, that He cannot do any Thing that is unjust, or be unjustly cruel to his *Creature*. — And however sinful Men, may now cavil against God's Decree, as if *that* was the Cause of their Destruction: God will make it evident before all, at the awful Day of Judgment, that He is clear from the *Blood of all Men*, that those which perish, have *destroy'd themselves*, that their ovr *Sin*, and not his *Decree*, was the procuring Cause of their *Damnation*. For every Mouth shall then be stopped, and *all the World become guilty* (and self-condemned) before God. — And one would think, it was enough to silence any poor Sinner now, if he did but duly consider:

That God's appointing any Man to *Wrath*, was only on Account of his *Sin Fore-view'd*. That to this Sin of his, he was not enforced by God's *Decree*, but sinned freely: As all Men did in *Adam*; and as all his Descendants do, from the mere Motion of their own *Will*.

*Will.* That God destroys none, nor decreed to destroy any, from under the Gospel-Revelation of the Saviour, but those who abide impenitent and unbelieving, that go on still in their Trespasses, and obstinately refuse the Calls of the Gospel, unto Faith in Christ, and Repentance towards God. That with these Vessels of Wrath, God from the Riches of his Goodness, endures with much Long-suffering. That He never inflicts Punishment upon Men, till they by their *Obstinacy in Sin*, make the Execution of Justice absolutely necessary. That God delights not in the *Death of a Sinner*, as it is the Destruction of his *Creature*. And that, tho' the infinite Purity of God's Nature, obligeth him to hate Sin infinitely, and the Exactness of his Truth and Justice, to punish it severely, He exceeds not the Bounds of Righteousness; *He lays not on Man more than is meet*; not a Grain Weight of Punishment, more than the *Sin* of an obstinate Offender hath deserved: Yea, no more than is consistent with, and even required by, the infinite Goodness of his *Nature*. For, Is it not a Piece of Goodness, in any just *Legislator*, to punish a capital, and irreclaimable Offender? And shall not the Judge of all the Earth, do Right? Yes verily, it is one Part of God's Goodness, which he caus'd to pass before Moses, That He will by no Means clear the Guilty, Exod. xxxiv. 7. He will appear to be a GOD glorious in Holiness, in the Execution of his strict Justice; and for it as such, by Saints and Angels, He will be forever glorify'd.

And why should any be offended, That God for Sin, should appoint Some unto Wrath; when all Men, as Sinners, had deserved to die the Death? And when God would have been glorious in the Execution of his strict Justice, and forever glorify'd for it by his holy Angels, had he sent all Mankind for Sin, down to

*Hell, to be punished with everlasting Destruction, as he did the Angels that sinned? Had all perished; it would have been an awful Display of glorious Justice. Are any saved; how bright is the Display of free Mercy, and sovereign Grace! And mayn't the sovereign Lord of all, do what He will with his own? Be gracious unto whom He will be gracious, and shew Mercy on whom He will shew Mercy: While in the Execution of his Wrath for Sin, He doth not the least Wrong, unto any Man? O what a silencing Word ought that to be, to all proud, unbelieving, cavilling Sinners, The Wages of Sin is Death! And what a Heart-cheering Word should that be, to all humble, believing Sinners, The Gift of God is Eternal Life, thro' Jesus Christ our Lord!* Rom. vi. 23. *Death, eternal Death, is the due Desert of vile, hateful Sin. But Life, eternal Life, is the free Gift, of infinite Grace, thro' a crucify'd Jesus!*

And since the Gospel of Salvation is proclaim'd to all, and the chief of Sinners invited to come to Christ for Life, yea, and assured by him, That none that come unto him, shall be cast out: Why should any poor Soul stand disputing about, and cavilling against God's secret Will? Rather let him listen to, and comply with, God's revealed Will; for none shall perish from under the Gospel, but those that disobey the Gospel.

And let us, who have happily experienced the Gospel of Christ, to be the Power of God unto our Salvation; adore the Grace of our Saviour, and in all Manner of holy Conversation, say, Thanks be unto God for (CHRIST) his unspeakable GIFT! And in Bowels of Mercy, and in every Path of Duty, let us do our utmost to win poor Sinners unto Faith in Christ, that they with us, deliver'd from endless Misery, may inherit eternal

*eternal Glory ! The Grace of Christ be with your Spirit !  
In Him, I am, Dear Sir,  
Your Affectionate Friend and Servant,*

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## LETTER LVII. To Mrs. Q.

*My very Dear Sister in Christ,*

I. T was good News to me to hear of your Soul's Prosperity, of the Lord's loving Kindness towards you, in blessing you with sweet *Communion* and daily *Fellowship* with *Himself*, as your Royal *Bridegroom* : And that now you can lay *Claim* unto Him, and all his Fulness ; tho' in Times past you was apt to *doubt* your Interest. And even so, *Stand fast in the Lord*, my dear Sister : Receiving the Holy Spirit's *Witness*, borne unto your Spirit by his *Word*, that you are a *Child of God* : And thus *set to* your *Seal*, that *He* is *true*. As this will be much for God's Honour, and for your exceeding Joy. To be blest with the *Knowledge* of *Interest in Christ*, is a Privilege unspeakable. And with joyful *Communion* with *Him in Love*, a choice, additional Favour. — No Wonder that such a Soul desires to *depart*, and to be with *Christ*, which is *far better*. The sweet Clusters of *Canaan's Grapes*, brought us in the Wilderness, whet our Appetite after the *Heavenly Country*, that *exceeding good Land*. Where we with all the Saints, at Home with *Christ*, shall feast upon *HIM* the *Tree of Life*, in the Variety and Perpetuity of his new and abundant *Fruits*, unto growing Joys, and endless Days. Then, O then, *God shall wipe away all Tears from our Eyes* : And there shall be no more Death, neither Sorrow, nor Crying, neither shall there

there be any more Pain ; (inward or outward) for the former Things shall be passed away ! Let us then, as Heirs of GOD, and Joint-Heirs with CHRIST, rejoice now, in Hope of approaching Glory. Of that Glory, which awaits our Persons, which awaits our dear Fellow-Members in Christ, our Brethren of the Church militant, who with us shall shortly join the Church Triumphant. Our *Lord's Joy*, as the Head of the Church, will not be full, till He sees all his *Seed bro't in* : Converted by Grace, and rais'd unto Glory. When He thus sees us, the whole Election of Grace, and all our ineffable Bliss, as the *Fruit of the Travel of his Soul* ; He shall be satisfy'd : His Heart contented, and delighted for ever. Such is the boundless Grace, of our altogether-lovely, and infinitely loving *Lord* ! And Completeness of Joy, it will add to the *Saints now in Glory*, to see all their Brethren *brought in* ; to share with them the same Felicity, to a blest Eternity. And as for us, the Beloved of the Lord, appointed to Salvation by Jesus Christ, when we are *presented Faultless before the Presence of his Glory* ; it will be with exceeding Joy. The *Joy of Glory*, to God, the Father, Son and Spirit, and to *Saints and Angels*, will be an exceeding Joy. A Joy far exceeding all our present Conception and Expression. So great is the *Hope* laid up for us in *Heaven* ! And how great then should be our present Joy, in Hope of future *Glory* !

But, my dear Sister, with Patience let us wait our appointed Time, till blest Eternity comes on. Shan't we, so highly favour'd, to know that for us there remaineth an eternal *Rest* ; be free to endure all the Troubles appointed for us in this present Time : Since the Glory of God and our Advantage, are jointly concern'd in our behaving well, under these light and momentary Afflictions ? Not a Trouble passeth over us, but we are call'd thereby to glorify God, in doing and suffering

suffering his Will, and thus to be *Followers of them who thro' Faith and Patience inherit the Promises.* — If, like our *Lord*, we do the *Work* which the Father hath given us to *do*, and being meek and lowly in Heart, we *learn Obedience* by the *Things* which we *suffer*; we shall thereby *serve our Generation according to the Will of God*, and glorify Him upon the Earth. And doubtless, our *Labour*, is not, shall not be *in vain in the Lord*: And our *light Affliction* which is but for a Moment, worketh for us a far more exceeding and eternal Weight of Glory. Then, let us not be weary of *Well-doing*; for in due Season we shall reap, if we faint not. Shall we desire to go to Heaven, before we have done all the Work appointed us to do for the Glory of God upon the Earth? Shall we desire to shun any Cross, which is to prepare us for, and to advance our Crown? No; rather let us ask Wisdom of God, wisely to improve our every Day's Exercise, for the Glory of Him that hath loved us; which shall be unto our Glory, when Christ appears. Thus, rejoicing in, waiting for, and hastening unto, the *Coming of the Day of God*; let us spend the little Time that remains unto us: And soon our Race will be *run*, the Prize *won*, and we shall *enter into the Joy of our Lord*, to live with Him, and reign in Life by Him, to a Never-ending Eternity. — That *all Grace may abound towards you*, and you *increase with all the Increases of God*; till that which is in *Part*, shall be *done away*, by the Coming of that which is *Perfect*: is the sincere Desire of, my Dear Sister,

*Yours most affectionately in our dear Lord,*

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## LETTER LVIII. To Mrs H.

*My Dear Sister in the Lord,*

HAPPY are You, in that the Lord hath wrought such earnest Desires in your Heart, after the Building and Beauty of *Sion*. When the Lord gives the *spirit of Supplication*, it is the Forerunner of approaching *Salvation*. And wonder not at the Darkness which now covers you; as knowing that it is *darkest*, just before *Break of Day*. *Hope in God*; go on to seek him; and you shall yet praise him. — The Scriptures which the Lord apply'd to your Heart, ought to be the Ground of Faith and Prayer. And that which you last mention, from which you had a Hint, that you must be brought yet lower, before Deliverance came: Should excite you to a patient Waiting for God, until He arise and have Mercy upon *Sion*, the set Time to favour her, being come. For, *In the Mount of the LORD, it shall be seen*. When Distresses are greatest, Deliverance is nearest. And therefore, by that Word, as apply'd unto you, *Be in Pain, and labour to bring forth*, &c. the Lord might intend, not only the *Distresses* which are now upon you, but might also point you thereby to your present *Duty*, under your pressing Griefs. That you ought patiently to endure Pain, like a travailing Woman, in *Hope of Deliverance*. Because *Sion's* God, hath said of *Sion's* Glory, *Shall I bring to the Birth, and not cause to bring forth? saith the LORD*: The Self-existent, All-sufficient, and Wonder-working JEHOVAH. And farther, That you should by Faith and Love wrestle with him in *Prayer*; and thereby labour to bring forth: The promis'd, long'd-for Glory of *Sion's* King, upon *Sion's* Hill:

*Hill: Unto whom the first Dominion shall come. For, Your Heart shall live, that seek God. God shall help you, and that right early — And that the Lord may grant you a great and speedy Deliverance, and do for you more exceeding abundantly than you can ask or think; to your full Joy, and his endlets Glory : is the hearty Desire and Prayer of, Dear Sister,*

*Tours in Christ for Ever,*

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## LETTER LIX. To Mrs. H.

*My very Dear Sister in Christ,*

**I**T is your unspeakable Privilege, that your *Lord loves you*. That in his *Love*, you have *Himself*, and all his *Fulness*, in the *Right* thereof: And thence shall have the *Enjoyment* of *HIM*, and of all the Treasures of his *Grace* and *Glory*, for the full *Supply* of all your *Need*, thro' *Time* and to *Eternity*. If the *Fulness* of Christ could *decay*, if the *Love* of his *Heart* could *change*, or if your *Relation* to *HIM* could be *dissolved*; you were *undone*! Your innumerable *Wants*, would *exhaust* his *Stores*; your great *Provocations*, *alter* his *Mind*; and the *Mis-improvement* of your *Bridal Relation*, would snap *in funder* your *Marriage Union*. — But O! *married to the Son of God*: In *HIM* you have an infinite *Fulness*, that cannot be *sunk*, unto endless *Ages*! In *HIM* you have a *Love* great enough, to bear your whole *Weight*, the *Weight* of your *Unworthiness*, the *Weight* of your *Provocations*, without the least *Warp*, or *Turn*, to the *Days of Eternity*! And in *HIM* you have a *Husband*, that *Aye sustains*, and will *Forever fill*, his *Marriage-Relation* to *you*. · And that holds,

holds, that draws, that secures You to *Himself Forever!*  
*Having loved you as his Own, as his own Flesh,* into  
 the nearest Relation, the closest Conjunction, He will  
*love you as His, unto the End!* Unto *Perfection,* thro'  
 an immeasurable *Space,* of an infinite *Duration!*

Come then, Rejoyce in your *Portion.* Bosom your-self, in your great *Beloved!* Solace your Soul, in his immense, unchangeable, and eternal *Glories!* In his bottomless, boundless, endless *Fulness!* For lo, *Christ,* and his *unsearchable Riches,* are *yours, forever yours!* Your *Beloved* is *yours,* and *you are His.* Come up from the *Wilderness* leaning on his Bosom, leaning on his Arm. Plead Relation; your Lord will own it. Ask an increasing Display of his infinite Favour; your Lord will bestow it. Bring your empty Vessels, your unnumber'd Wants, to *Salvation's Well;* your Lord will grant you an exuberant Fill; and will do for you, *more exceeding abundantly than you can ask or think!* From *Love unknown!* From *Love invariable!* Unto *Bliss ineffable and eternal!* — O Happy Soul! *Beloved of the LORD!* Love and serve him increasingly, until these thou shalt do perfectly, incessantly and eternally! *The Grace of our Lord Jesus Christ be with your Spirit!* In Him, with tender Love, I am,

*Your sincere Friend and Servant,*

## LETTER LX. To Mrs. S.

*My dear Sister in Christ,*

**T**HE Loss of your dear Relative, must nearly touch you. But tho' the Joy that you and others had in her, and her Utifulness in the Church of God below, is ceased; you have Cause of superior Joy,

Joy, in that she is advanced to see the Face of God and of the Lamb, and to serve him in a higher Sphere, among the Saints and Seraphs round the Throne.

As to the Fears which seiz'd you about your State, from a Tho't, " That if you lov'd Christ superlatively, you would not be so unwilling to part with Creature-Comforts, nor so much cast down at the loss of them :" Consider :

That Souls who love Christ superlatively, are not always in the Exercise of that Love : At least, in that Degree of it, which excludes immoderate Sorrow, for the Loss of desirable Things in the present Time.—The Disciples of Christ, lov'd his Person superlatively, as their Lord and Saviour : But mourn'd excessively, for the Loss of his Bodily Presence, and the sweet Enjoyments they had thereby, in his personal Ministry, when he told them He must go away. This was such heavy Tidings to them, that from a Fore-Thought of parting with their Lord, Sorrow filled their Hearts; Joh. xvi. 6. And that this was immoderate, is evident, in that our Lord said unto them, If ye loved Me, ye would rejoice, because I said, I go unto the Father : for my Father is greater than I, Chap. xiv. 28. Their Sorrow, must needs be excessive, as it hindred that Joy, which they shou'd have had in their Lord's Advancement. They lov'd their own Enjoyments, at that Time, above their Lord's Glory, his personal Glory, simply and alone consider'd. And thence, their Sorrow for the Loss of the former, hinder'd their present Joy in the latter. And yet, they lov'd their Lord's Person and Glory superlatively ; tho' they were not then in the Exercise of that Love ; at least in that Degree of it, which would have excluded immoderate Sorrow, for their Loss, in their Lord's Departure. Our Lord by saying, If ye loved Me, ye would rejoice : Did not in the least intimate,

That there was no true Love to Him in their Hearts, nor yet, any superlative Love to his Glory: But only signify'd thereby, that they were not then in the Exercise of that Love, and thence excited them to their Duty, to love Him and his Glory, more singly and purely, and to flow into the Will of God in his Departure from them, more fully and complacently. Which he had likewise told them was so necessary, that if He went not away, the Comforter would not come; and so much for their Advantage, that if He departed, He would send Him; pray the Father, and He should give them another Comforter, who should abide with them for ever.

Hence then, my dear Sister, whenever the Lord tries us, by taking away any Creature or Thing, below Himself, or by taking from us the Enjoyment of Himself, in this or that particular Way: Let us beware of excessive Grief; let us humble ourselves before God on account of it; so far as it prevails; let us intreat the fresh Supplies of his Grace, to draw out our superlative Love, to the Lord and his Glory; in such a superlative Degree, that may exclude immoderate Sorrow, for our own Loss, and excite our Joy for God's Glory, accounting that our Gain, as in itself considered, and complacently flowing into the Will of God, let us believe that all Things do and shall work together for our Good, our present and eternal Advantage; and oh! not without you; present in . . . . .

I should give a Hint to the Texts you mention, Job xxii, 21; and 2 Cor. xi. 26. And the Lord's Voice to you in the first, *Acquaint now thyself with him, and be at Peace; so thereby God shall come unto thee:* Is this, 'Come now, thou dear Child of my infinite Love, ' now thy Heart is troubled for the Loss of a pleasant 'and profitable Creature; come to the Bosom of thy Creator;

‘ Creator; solace thyself in thy God and Saviour, in  
 the Immensity and Eternity of my Love and Fullest;  
 acquaint thyself now with Me, who in all my un-  
 bounded and unchanging Glories, am entirely and  
 eternally thine. Thereby Good shall come unto thee;  
 Thence thou shalt find in Me, a superior Bliss, to  
 that which thou hast lost in the Creature; and find  
 thy Loss, under my over-ruling Grace, to be for thy  
 present and eternal Gain.’ — And by the other Text,  
*We pray you in Christ’s Stead, be ye reconciled to God;*  
 The Lord calls you to be reconciled unto Him, in the  
 present Providence, to flow sweetly into his dear Will,  
 in this Dispensation, who hath reconciled you unto Him-  
 self by Jesus Christ, and is in all Things to you, and in  
 this, *The God of Peace.*

As seeing the Son then, and believing in Him, you  
 have eternal Life, in the Right, and Begun Enjoyment  
 of it now: Press forward by Faith and Love, rejoicing  
 in Hope of the Glory of God. *Faith not, but believe to*  
*see the Goodness of the Lord in the Land of the Living.*  
 And soon you shall see his Goodness, to ineffable Bliss,  
 in eternal Life. — *I commit you to Him on whom you have*  
*believed: Great Grace be with you!* And am with much  
 Affection,

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L E T T E R L X I .      To Mr. F.

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Dear Sir,

B Ecause JESUS lives, you shall live also. Rejoice in  
 your Portion; live upon, and to the Lord, in  
 every Thing. You will soon live with Him; and glad  
 will

will you be, when your Time is gone, and blest Eternity comes on, of every Word and Work, you said or did for Christ, while Time and Strength was afforded. Work now, for the Glory of Him that hath loved you; you will quickly enter into Rest, and give Him the Praise of all his Grace. — I am glad you see the Necessity of the New Birth. For, without Holiness, of Heart and Life, by the regenerating Work, and sanctifying Influences of the Holy Ghost, no Man shall see the Lord. We not only must not, but cannot enjoy God, if our Souls are not transformed into his Image. Like Things, bosom in, as Contraries naturally flee from, each other. — It is my Joy likewise, that you relish the rich, free, distinguishing Grace of God. An Evidence this, that you are one of the New-born. For none but such, save that the Lord is gracious. And this they do with ineffable Pleasure, when blest with a lively Hope, and firm Persuasion of their own Interest, in that sovereign Grace of God, which only can, and fully doth, bring Salvation, to all those that believe in Jesus, as being of old ordained unto eternal Life. — Then, Brother, when Grace hath brought us to Glory, we'll shout its Praises to a blest Eternity. And each, struck with sweet Surprise, with adoring Wonder strive, who shall sing loudest, Lord, ruby me! Why me, while Thousands, Thousands are passed by! Even so, Father; for so it seemed good in thy Sight! Farewel in the Lord. Dear Sir,

Your affectionate Friend in Christ,

J. M. C. L. F. T. D.

Dear Sir

in publick. As well may you have cause to complain of your side or back, as of any other part of your body; with which you may be greatly troubled. L. E. T.

## LETTER LXII. To — —

*My dear Friend,*

In Love to your Soul, I write a Line, to warn you of the Danger of sinning against Light: As I hear "That you are perswaded you do wrong; that you ought to forsake all, and follow the Lamb, even whithersoever He goeth; and to come out from the World of unconverted Men, and the Worship which they cleave to, lest you be a Partaker of their Sins, and so of their Plagues." — I must say, That your Case, has appear'd to me very awful, and what I could not well account for. — But it gives me fresh Hope concerning you, as the Spirit of God han't done striving with you, but convinceth your Mind that you have forsaken the Lord, and inclineth your Heart to return. — I beseech you therefore for the Lord's Sake, and for your Soul's Sake; that you regard the Dictates of the Holy Ghost to your Mind, and comply with his Motions upon your Heart. For, *To him that knoweth to do Good, and doth it not, to him it is Sin.* Aggravated Sin: Sin by Way of Eminence. And, *He that knoweth his Master's Will, and doth it not, shall be beaten with many Stripes.* What your State is towards God, the Searcher of Hearts knoweth: But this I think is certain, that neither you yourself, nor any other Christian, can have an Evidence at present, that you love Christ supremely. And he that loves him not above all, loves him not at all; as he ought to do, or in Sincerity. And you well know that awful Text, *If any Man love not the Lord Jesus Christ, let him be Anathenia Maran-atha, 1 Cor. xvi. 22.* Or, let

let him be accursed when the Lord cometh. And what Evidence, my dear Friend, have you, that you do love the Lord above all, when you cannot forsake all for him? You know what our Lord has taught his Disciples, as the first Lesson they are to learn, Luke xiv. 26, 27. *If any Man come to Me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters; yea, and his own Life also, he cannot be my Disciple. And whosoever doth not bear his Cross, and come after Me, cannot be my Disciple.* This Hatred here spoken of, which respects our nearest and dearest Relatives, is not to be understood of an absolute Hatred of their Persons; (for these by the Law of God we are obliged to love) but of their evil Ways, when they would hinder us from following Christ. And then, we are to carry it towards them as if we hated them: That is, we are not to follow their Dictates, when they would draw us off from Christ, nor to fear their Threatnings, in cleaving to Him: but to have an Abhorrence of both as evil. And this Kind of Hatred of Relations, yea, and of our own Life, when the Love of it would hinder our laying it down for Christ's Sake, if he calls for it, is required; and naturally it flows from a superlative Love to Christ in the Heart. And without it, and so a *Taking up the Cross*, any, and every Cross, our Lord calls us to bear; *A Man cannot be his Disciple. Nor will he that worshippeth Him, when He appears.* If we don't cleave to the Truth of the Gospel, so far as we know it, in the Face of a Thousand Difficulties, Reproaches, and Oppositions; we sell the Truth, we deny the Truth, and have no Evidence; if we continue so to do, that we are of the Truth. We ought to follow the Lord in every Path of Duty he is pleas'd to shew us. As saith the Apostle, Phil. iii. 16. *Whereso we have already attained,*

tained, let us walk by the same Rule, let us mind the same Thing. And thus we are to press forward in our Christian Race, looking to that immortal Crown of Glory, which of the freest Grace, shall be given to Overcomers.

Alas, my Friend, you did run well, but you have been bindred. And what Fruit have you, of your forsaking the Lord? Terror of Conscience now. And how much more of that Kind of bitter Fruit you may have when Death approaches, you know not. God may make you a Terror to yourself, and to all about you. And how poor an Excuse will it be, when you appear before the Judgment Seat of Christ, and must give Account of the Things done in the Body, whether good or evil, to say, ‘Lord, I would have followed thee according to the Truth of thy Word, and the Light of my Conscience; if my nearest Relative had not made such great Opposition.’ Alas, my dear Friend, think what an awful Reply, our Lord would make to such a Speech. Would you lose a far more exceeding and eternal Weight of Glory, for a little temporal Ease, and Freedom from Affliction? The Favour of God, for Peace with Man? No surely. Hearken then to the Lord’s Voice, *Whatsoever thy Hand findeth to do, do it with thy Might, for there is no Wisdom nor Devote in the Grave, whither thou goest.* And, *Boast not thyself of To-morrow; for thou knowest not what a Day may bring forth.*

Our Lord calls you indeed to forsake all, in Heart, and to follow Him. — But then remember, He hath promised, *That He will never leave, nor forsake you.* That your Shoes shall be Iron and Brass, and as your Days, your Strength. He doth not call you to go a Warfare on your own Charges, to conflict with Troubles in your own Strength; but hath said *His Grace is sufficient*

sufficient for you, and His Power shall rest upon you. And inviting you to take his Yoke upon you, He says, *My Yoke is easy, and my Burden is light*, Mat. xi. 30. : And again, He thus assures you, *Verily I say unto you, There is no Man that bath left House, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for my Sake, and the Gospel's, but he shall receive an Hundred fold now in this Time, Houses, and Brethren, and Sisters, and Mothers, and Children, and Lands, (in Value, tho' not in Kind: He shall receive the Comforts of all these in God, even to an Hundred fold,) with Persecutions; (as a sweet Cross, to prepare him for a glorious Crown) and in the World to come, Eternal Life*, Mark x. 29, 30.

You see then, my dear Friend, That it is impossible for any one to be a Loser, in following Christ. The more we lose for Him, the greater is our Gain. The greater are our Trials, the greater and brighter will be our Crown. — And, believe it, if you follow the Lord fully. He will appear for you greatly. He will not suffer you to be tempted above that you are able to bear; but with the Temptation, will make a Way to escape. He hath all Hearts in his Hand, and turns them as the Rivers of Water which Way soever he pleaseth. He saith to the Wrath of Man, as to the raging Sea, *Hitherto shalt thou come, and no further, and here shall thy proud Waves be stayed*. Therefore, Fear not them that can kill the Body, (if you was call'd to suffer even unto Death: for Christ would give you a Crown of Life) but fear Him, who after He hath killed, hath Power to cast into Hell. — That the Lord may make you wise unto Salvation: is the hearty Desire of, my dear Friend,

Yours affectionately,

~~With a few lines in longer were to be inserted  
it should fill that out & bring it up to my hand  
when you~~

L E T.

## LETTER LXIII. To Mr. A.

*My very dear Brother in Christ,*

YOUR last kind Letter I receiv'd, and give Thanks to God, that He was pleas'd to make my poor Books of Use to many dear Souls with you ; and thankful I am to you, Brother, that you told me of the Lord's Kindness therein : To *Him* the Glory is due. — I rejoice, Brother, that your Faith of Interest in Christ is strengthened, and abides firm, amidst all Shakings, by the Variation of your Frames. And that when oppressed by your spiritual Enemies, you flee to Christ for Help against them : For your Cleansing from all Sin in his precious Blood, and for the subduing of all your Iniquities by his Almighty Arm.

You groan, my Brother, being *burdened*, with the *Body of Sin*, of *Death*, that dwelleth in you: And because of that *Distance* from God, which by the separating Things of this World, is occasioned to you. In both you have the *Sympathy* of your great *High Priest* in *Heaven*, the infinite Sympathy of your *Beloved's Heart*. And lo, HE lives at *God's Right Hand*, HE ever liveth, to *save you to the uttermost*. To succour you in your Conflicts with the Powers of Sin and Hell : To subdue your spiritual Enemies, and utterly destroy them, at his appointed, and your approaching, Time of Deliverance : And to bring you into as full Conformity to God, and as near Communion with Him, as your Soul can wish, unto endless Ages ! And *freed from Sin*, and *bro't to God*, my Brother, even into his immediate *Presence*, and set, *Holy and without Blame before HIM in Love* : What can you desire more ?

No; you'll say, this is the *ALL* of my Desires, the *Ultimate* of my hop'd-for, long'd-for, and expected

*Bliss.* But O! while I abide in this Tabernacle, I groan, being burdened, with *Sin* in my *Soul*, and *Distance* from God.

But my Brother, since your Lord's Name is called JESUS, because He shall *save his People from their Sins*, and bring them unto GOD : Let your *future Salvation*, be your *present Joy*: And press forward towards the *Mark*, for this *Prize* of the *High Calling of God in Christ*. *Follow on to know*, and love and serve the *Lord*, increasingly in this World ; and in these Respects you *shall know Him*. *Draw nigh to God*, in all appointed Means of Grace ; and He will *draw nigh to you*, in the Displays of his Glory. *Come up from the Wilderness*, march towards *Canaan's Land*, *leaning upon your Beloved*. His saving *Arm*, his cheering *Bosom*, are your *Joint Privilege*, your free, great *Privilege*, of distinguishing Favour, bestowed on *you*, as the *Beloved of the LORD*. And while you rest on your Mighty Lover, your Almighty Saviour, and trust your Salvation in *his Hands*, who hath laid the *Foundation*, and will bring forth the *Head Stone* thereof with *Shoutings*, crying, *Grace, Grace unto it* : *Rejoice you in Hope of the Glory of God*. For *now is your Salvation nearer than when you (first) believed*.—The Sorrows and Sufferings of this Life pass away, yea, are but for a *Moment*, if compar'd with that *Eternity* of Bliss; which awaits us in the Life to come. And while the God of all Grace works graciously upon us by these : Our light *Affliction*, which is but for a *Moment*, worketh for us a far more exceeding and eternal Weight of Glory ! Our groaning *Souls*, under present *Misery*, and after future *Glory*, are to be deliver'd from the one, and blest with the other speedily. And our *Groans* after Immortality, that Mortality might be swallowed up of Life, are our Preparation by Grace, for our prepared Glory: The *Appetite*

*petite given us, for that eternal Feast which awaits us : And are also a present Evidence of our future Bliss, or that God hath wrought us for the self-same Thing.*

You long to be *dissolved*, Brother, and to be *with Christ*, which is *far better*. And soon your Desires shall be granted. But, be free to abide in the *Flesh*, your appointed Time, for the Lord's Glory in and by *you*, and for your Glory, in and with *Him*, present and eternal.—The *Canaanites* were left in the Land, to prove *Israel*. And Sin is left in our Souls, and various Sorrows must attend our Lives, to give us Opportunities to glorify our Lord, and shew the Valour of our Graces, as *good Soldiers of Jesus Christ*, by watching against, and making War upon, all the Enemies of our Lord the King. Little do you think, Brother, how much you glorify Christ, and delight his Heart, when you are efficaciously taught by the Grace that bringeth *Salvation*, to *deny Ungodliness and worldly Lusts, and to live soberly, righteously, and godly in this present (evil) World* : Nor yet, how much your *good Conversation in Christ*, will be to his *eternal Honour and Pleasure*. Our Lord's Glory and Joy in his People, express'd before his Father, *I am glorify'd in them* : Nor will, nor can, know any *Decay*. As our *Obedience* glorifies his *Name*, and cheers his *Heart* in the *present Time*; so the Honour and Pleasure which will arise unto *Him thereby*, in the Remembrance thereof, will be *eternal*. And most surely, every Thing that we are enabled to do or suffer for *Christ now*, will be the Matter of our *endless Joy*; and all our Doings and Sufferings for *HIM* in this present Time, thro' our Lord's infinite *Grace*, shall serve as so many *Jewels*, to enrich our *Crown of eternal Glory*.—And who then, that loves *Christ*, his *Honour and Pleasure*, present and eternal; and has a due Regard to his own *Happiness* in

this World, and in that which is to come ; would not be heartily willing to *suffer*, and earnestly desirous to *do*, the whole *Will of God*, for these blessed *Ends* !

And tho' our Gospel Obedience, to our great Grief, is very imperfect ; yet, let this be our great Joy, That our *Salvation*, from *Sin*, shall be to *God's eternal Honour*. The Forgiveness of all our Sins, to the endless Honour, of the exceeding Riches of the *Father's Grace* : The Cleansing of our Souls, from all our Uncleanliness and deep-dy'd Sins, from the Guilt and Filth of all our Transgressions, to the endless Honour, of the boundless *Grace* of the dying *Saviour*, and the infinite Merit and Efficacy of his precious *Blood* : And the subduing of our Iniquity, and the Sanctification of our Nature, to the endless Honour, of the Almighty Power and Grace of the *Holy Ghost*, our *Sanctifier*.— This, my dear Brother, may be a Relief to our Spirits, under the heavy Burden of our daily Infirmities.

But as *Sin* is the greatest of *Evils* in itself ; as it is the abominable *Thing* which *GOD hates* ; as it casts the greatest *Dishonour* upon the *LORD, Father, Son, and Spirit* ; and as it brings the greatest *Misery* upon *us*, and *others* : O let us in the Strength of Christ, in all Things *watch*, and *strive against Sin* ! And in all Things *labour*, for *God's Honour*, and our own and others Advantage, to be *HOLINESS TO THE LORD*, more than ever !— *The Grace of Christ be with your Spirit* ! With affectionate Esteem, I am, my dear Brother,

*Yours in the Lord for ever,*

## LETTER LXIV. To — —

*My dear Sister in Christ,*

I Am grieved with you, for your Loss. — But it becomes us to submit to God's holy Will. May the Lord sanctify it to you and yours, and to every of us, to whom this awful Stroke gives a loud Call, *Be ye also ready*: for at such an Hour as you *think not*, the *Son of Man cometh!* You see how suddenly, how unexpectedly, *Death cometh*; and after Death the *Judgment*: The awful Judgment, that decides our State, for a vast *Eternity!* Let this put *you* on a more earnest Concern, to be *actually ready* for your *Lord's Coming*. — And be not content to go to Heaven *alone*. Now you have but one of your nearest Relatives left, and know not how soon you may lose Him: (for when Death comes into a Family, it often strikes more than One, in a little Time.) O do your utmost, while his Health and Strength lasts, to shew him the Vanity of this World, and to perswade him to *seek a better Country*, a *City that hath Foundations*, of Bliss ineffable and eternal, whose Builder and Maker is God! Pray for him most earnestly and incessantly. Tell him his lost and miserable State by *Nature*, thro' original and actual *Sin*. That he must be *born again*, or can never *see the Kingdom of God*. And that this little Inch of *Time*, the *present Time*, is all he hath, to prepare for a blest *Eternity*. That if this is *mispent*, and the great Salvation proclaim'd in the Gospel neglected; his Soul is *lost forever!* Better far would it have been for *him*, if he had *never been born!* Tell him likewise, That God hath taken away his dear *Relative*, to warn *him*, in a

very

very particular Manner. That he is call'd hereby, to turn unto God speedily ; and that the Lord waits to see, if his sparing *Goodness*, will lead him to *Repentance*. Set before him the great and precious Promises of the Gospel: That those who seek the Lord truly, that seek him early, shall find Him, unto *Life eternal!* &c. And who knows but God may incline his Heart to receive Instruction? — Have you been so tender and careful of his *Body*, from the first Moment of his Birth, until now, tho' you know it must soon perish, and turn to its original *Dust*: And can you disregard his *Soul*, his immortal Soul, that is far more precious than the whole *World*! As our Lord saith, *What shall it profit a Man if he gain the whole World, and lose his own Soul?* O the Loss of the Soul, is an irreparable Loss! All is gone, if the Soul is lost! What if a Man could gain the Treasures, Pleasures, and Honours of the *Universe*, call Earth and Sea, Sun, Moon and Stars, all his Own: If CHRIST, and God in Him, were not his present and everlasting Portion: Alas for him, his Soul were lost, he were for ever undone! And all these his momentary Enjoyments, which only served to increase his Sins, would prove as so many Aggravations of his endless Torments! Son, remember, that thou in thy Life-time hadst thy good Things: Will cause a fierce Reflection, that will make the Furnace glow, and serve as fresh Fuel to feed the quenchless Flame! — O then, my dear Sister, what Care and Labour can be too much, what enough, to take with your beloved Relative to prevent his coming into that Place of Torment! Should Sickness seize him, and Death approach; you would fear to speak to him then, lest pensive Thoughts, should increase his Disease. Therefore now, now he is in Health, if ever you do or say any Thing for his Soul's Advantage; Set about it instantly, and most earnestly.

*nestly.* Don't let Trifles divert you, nor make him think, That *Eternal Things*, are of small Moment, and not worth seeking for, most ardently! — And so far as you know the *blessed Gospel*, which has been your *Salvation*; and are satisfy'd that you hear it clearly preach'd: O do your utmost to bring *Him*, under the same joyful Sound! Who can tell but he may have the *Blessedness* to know it for himself, unto his Joy unspeakable here, and to his eternal Glory hereafter: — But perhaps you will say,

I should be glad to have my Relative attend the Worship of God with me, and to wait in the *Way* where Jesus passeth by. But the Dissenting Interest is so low and small, and there are so many that oppose and deride it; and reproach those that look-towards it; I think, for the Shame and Fear of Men, he will refuse Compliance with my Request, tho' otherwise he might be so inclined. — I answer:

If upon attempting your Duty in this Regard, you find that this is *really* the *Case* with him: O compassionate his Soul, under those *Chains of Darkness*, in which he is held: And looking up to God for a Blessing, be you faithful, and tell him plainly, That the *Friendship of this World*, is *Enmity with God*: That *Whosoever is ashamed of CHRIST*, his *Words*, and *Ways*, his *Gospel* and *Ordinances*, before Men; Of him, our *Lord* will be *ashamed*, when *He cometh in his own Glory, in the Glory of his Father, and with all his holy Angels*. And that *Whosoever will come after Christ*, up to Heaven, must *deny Himself, and take up his Cross, and follow him*: Or he cannot be *his Disciple*, and will not be accounted *worthy of Him*: Whom to know, to possets and enjoy, is *Life eternal!* — And ask him, Which he thinks is best that a Man should chuse, Whether to suffer a momentary *Shame* for Christ's Sake, from ev

Men here : Or to be raised up unto *Shame and everlasting Contempt hereafter?* Or, to be put to an open *Shame*, before all the glorify'd *Saints* and holy *Angels*, yea, to have *Christ Himself ashamed* to own him, when *He appears*, when an *Interest* in the *Son of God*, will be apparently of more *Worth*, of infinitely more *Value*, than innumerable *Worlds* — And who can tell, *God*, by *You*, may *perswade Japheth*, and *He may dwell in the Tents of Shem*. And may say, to your Heart's *Rejoicing*, as *Ruth to Naomi*, *Thy People shall be my People, and thy God my God*: *Nought but Death shall part thee and me.*

As to your deceased Relative, I am glad you had *Hope* concerning him. *That*, may alleviate your *Grief* for his *Death*, and excite you to a more complacent *Acquiescence* with the *Will of God*. There is one *Instance* recorded in *Scripture*, that a dying *Sinner*, found *Mercy*; *The Thief upon the Cross*: That none should *despair*, if *God* is pleased to *call* them at the *eleventh Hour*. And there is but *One*; That none should *presume*, to trust to a *Death-Bed Repentance*, and put off the vast *Concerns* of *Eternity*, to that uncertain and afflicting *Moment* of *Time*, which is so very *unfit* for *Things* of the *greatest Importance*. — Wishing *all Grace and Peace may abound towards you*, to your abundant Growth and Fruitfulness in *this World*, and a weighty Crown of Glory in the *World to come*: I remain,

*Your affectionate Friend and Servant,*

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## LETTER LXV. To Mr. F.

Dear Sir,

I Thank you for your kind Letter. It gives me Joy, that my last, with the Books sent, were acceptable and useful unto you and others. I should not have wrote so soon, but that you complain of *Darkness* and *Deadness of Spirit*, which sometimes seise you, and lament your *Heart-wandrings* from the *altogether-lovely JESUS*, after *other Objects*. Whence I was induced from Sympathy with you in your Soul-Trouble, to write a Line on this Head ; and especially, as while I was lifting up my Heart to God for your renewed Quickning, the following Words dropt on my Mind, which I was willing to acquaint you with : *Viz.*

*Hos. 14. 7, 8. They that dwell under his Shadow shall return, they shall revive as the Corn, and grow as the Vine : the Scent thereof shall be as the Wine of Lebanon.*

*Ephraim shall say, What have I to do any more with Idols ? I have heard him and observ'd him : I am like a green Fir-Tree, from ME is thy Fruit found.*

Here, Dear Sir, are reviving Cordials, to raise your fainting Spirit, if the Holy Ghost your Comforter with his own Hand is pleas'd to give them. — From the 7th Verse we may observe, 1. The Description here given of the People of God : They are such that *Dwell under his Shadow*. And 2. The Privileges of those that abide under the Shadow of the Almighty : Which are 1. Restoration from all their Backslidings, from all their Wandrings : *They shall return.* 2. Renewed Quicknings, after awful Decays : *They shall revive as the Corn.* 3. Abundant Growth and Fruit, in their Spring and Summer-Seasons : *And grow as the Vine.* And 4. The Acceptableness of their Persons, Graces

and Services, to the Lord, and those that are His :  
*The Scent thereof shall be as the Wine of Lebanon.*

I pass, Dear Sir, from the Hints here given of the People of God, and their Privilege in general, unto You in particular. And is it your blest Experience, That you dwell under *Christ's Shadow*? O how happy is your Situation, how great your Security, both for Time and Eternity! O the delightful *Shade*, that God the Saviour, as a great *Rock*, affords to us poor *Sinners*, that flee by *Faith to Him*, in this *weary Land*! When weary with the Guilt of Sin, our dear Lord Jesus, our all-attoning Sacrifice, is a refreshing Shade to us, from the scorching Heat of avenging Justice, and fiery Indignation. When weary with Sin's Defilement, the cleansing Fountain of his Blood, shades us from that Displeasure which infinite Purity, must otherwise shew at our Depravity. When weary with the Power of Sin, the Shade of our Lord's promis'd Grace, the Strength of his saving Arm, engaged for us, delivers us from the Grief we feel, and the Hurt we fear, from this our killing Foe. And when our Heaven-born Souls are weary with the Inbeing of Hellish Sin, O what a refreshing Shade, doth our Lord's inherent Purity, with that full Conformity thereto, we are to have in Glory, give to our Pilgrim-Souls, while seeking a better Country! Again, From Men and Devils, from the World with all its Snares, from Hell with all its Wilts and Powers, from all our Cares and Fears, our Griefs and Burthens, O what a delightful Rest, what a refreshing Shade, doth the Lord our Mighty Conqueror, our great Saviour, afford to us that come to Him, as weary, and heavy-laden Sinners! — And under his *Shadow*, Sir, you dwell, in *Christ*, the *secret Place of the most High*, and shall abide under the *Shadow of the Almighty*. — But perhaps you will say,

If I dwell under Christ's Shadow, how is it that  
 Dead-

Deadness and Inactivity for God, that bitter Fruit of the Power of Sin, so often afflicts me? I answer:

There is a Two fold Dwelling under the Shadow of Christ, which respects Believers. As 1. *Habitual*. And 2. *Actual*. All Believers dwell under the Shadow of Christ *Habitually*, in that as they commit the Keeping of their Souls unto Him in Well-doing; So they are under his Care, and the Habit of Faith in their Hearts, is and shall be maintain'd by his gracious Influence, in Spite of all Opposition, from within and without. And all Believers likewise, do dwell under the Shadow of Christ *Actually*, in that they actually flee repeatedly unto Him by Faith, as their Refuge, Shelter and Deliverer, from all their Foes, Griefs and Dangers whatsoever; And so are blest with his kind Protection, gracious Influence, and great Salvation. But then, in this latter Sense, they don't *always* abide in *Him*, or cleave unto *Him*, in the actual Exercise of a lively *Faith*: And so they *lose* the Sweets of those blessed Privileges, which they once *enjoy'd*. — Unbelief too often prevails, which inclines us to depart from the Living GOD, from GOD our Saviour, by Heart-wandrings after other Lovers. Trifles divert our Thoughts, we lose Sight of our Beloved, and Sin getting the Ascendant of Grace, we pursue pleasing Shadows, delusive Shadows, and let go the Sum and Substance of all our Bliss: We forsake the LORD, our *Light*, our *Life*, our *ALL*, and depart into empty *Nothings*, vexing *Vanities*, into *Soul Darkness* and *Death*. — And never should we return unto the Lord *more*, if He did not go *after us*, seek our *lost Souls*, lay us on his *Shoulder*, and bring us *Home rejoicing*. — But O the infinite Grace of GOD our Saviour, towards us the *Heirs* of his *Salvation*: HE sees us in all our Misery, and in the unsearchable Depths of his Never-

failing Mercy, He says concerning us, ‘ *They shall return*: They are Mine still, tho’ rebellious, beloved of Me, tho’ ungrateful to Me: They dwell under my *Shadow*, they have committed the Keeping of their Souls unto ME, and as I engag’d for them in Covenant from Everlasting, when given me of my Father, and to them by my faithful Promise, when they resign’d themselves unto my Care, at the Time of their Espousals unto Me by Faith: I will not lose them; None of their potent *Enemies*, neither Men nor Devils, no, nor their own Sins neither, shall pluck them *out* of my All-gracious and Almighty Hands. I will be *merciful* to their *Unrighteousness*, and remember their *Sins* no more. I will *subdue* their *Iniquites*, revive and increase their *Graces*, allure their Hearts unto ME, and open to them my Heart and Arms *afresh*, to receive their *returning Souls*.’

Thus, Sir, You see how Deadness and Inactivity for GOD, at Times seifeth you, tho’ as a Believer, you dwell under the Shadow of CHRIST: It is for want of a *constant* Abiding in Him by Faith. You see likewise, That tho’ sad is your *Case*, when you *depart* from the *Lord*; yet so great is his *Grace*, that He will *restore* your *Soul*: So great is your *Privilege* by *Promise*, That you *shall return*! Dwelling under his *Shadow Habitually*; You shall again dwell under his *Shadow Actually*: and return’d from the Death of your Backslidings, you shall again increase in Life, by renewed Quicknings. — For lo, your *Privilege* beneath the Saviour’s Shade, is not only a *Return*, to the former Vigour and Strength of your Graces, but also to a more glorious *Life*, and abundant *Fruit* and *Fragrancy*. Returning, you shall *revive as the Corn*: Which after it dies, and loseth its Beauty; as a single Grain, in the Earth, is quickned to the Glory of a springing Greenness,

ness, and of numerous Grains in one full Ear. You shall grow as the Vine: Which after a piercing cold Winter, by the reviving Summer-Sun speedily casts abroad its Branches, and with its tender Grapes, gives a good Smell. Yea, so fragrant shall you be in your full Fruits of Righteousness, which are by Jesus Christ, to the Glory and Praise of God, that your Scent shall be as the Wine of Lebanon: Refreshing to the Heart of God and Man! —— But a Hint or two I wou'd give to Ver. 8.

Ephraim shall say, What have I to do any more with Idols? I have heard him and observ'd him: I am like a green Fir-Tree, from Me is thy Fruit found. — In this we may observe, 1. That God's Shall, precedes Ephraim's I will: Ephraim shall say, What have I to do any more with Idols? I will have no more to do with Idols. 2. The actual Presence of what was future in Itself, to the Divine Mind: I have heard him and observ'd him: Or, I now hear, and see with Pleasure, what Ephraim shall say and be hereafter. And 3. The Spring and Cause of Ephraim's Blis, in Christ, his Head of Grace: I am like a green Fir-Tree, from ME is thy Fruit found: As if the Lord should say, ' I am always green and flourishing, to represent, and refresh thee, ' when thou thro' Decay hast lost thy Beauty, and art weary. From ME, from mine immense Fulness of communicable Grace, is thy Fruit found: Both the Fruit of my Love, on which thou shalt feast with Joy, in my renewed Appearances for thee; and the Fruit of thy Faith, which thou shalt yield to my Praise, under the efficacious Influence of my All-sufficient Grace: Secur'd to Thee, they both are in ME.'

Hence, Sir, If your poor Soul is in a lifeless, indifferent Frame God-ward, if to your Grief you have for-

forsaken the Lord, and gone after other Lovers, and if hereby you are so weakned and wounded, that you have neither Skill nor Strength to return unto your Rest: O don't think you shall be *left* in a State of *Distance*. The Lord your mighty Saviour, will again bring you *nigh*. The Virtue of his *Blood*, and the Power of his *Arm*, most sweetly and strongly secure your *Return*. Behold, your Deliverance, your Restoration, unto full Salvation, is already engaged-for, by infinite Grace and Faithfulness: The Word is gone out of his Mouth, and he will not alter it, *Ephraim*, revolting *Ephraim*, shall say, *What have I to do any more*, I will *have to do no more with Idols*. Already the Lord *bears* and *observes* you; He sees and hears with Pleasure, what you *shall say* and *be*, under the renewed Influences of his *Grace-Power*. And lo, when under sad *Decays*, the Lord, your *Head* and *Life*, is then for you, a green *Fir-tree*, an Ever green, and flourishing Beauty, to represent, and restore you; and from HIM, from his inexhaustible Fulness of Grace, your *Fruit* is and shall be *found*: To your unspeakable Joy in *Him*, and to his present, and endless Praise by you!

Having these *Promises* then, to encourage your Faith and Hope in God, Whenever you feel Deadness towards him, and Distance from him, attempt your *Duty* in returning to him. For tho' the Lord must *draw us*, before we can *run to him*: Yet as God works by *Means*, and meets his People in boundless Mercy, while they wait for Him in the Paths of Duty; O stir up yourself to seek God. *Seek* and you shall *find*; *knock* and it shall be *opened unto you*. Give the Lord no Rest, until He arise and have Mercy on you. He hath promised to *increase* his People: (Their Life and Joy, after Death and Sorrow:) But yet for this He will

will be enquired of by the House of Israel, to do it for them : And as the Answer of their Prayer, He will fulfil his own Promise. Hark then, my dear Brother, what the Lord says to his People, and to you, whenever you feel Deadness towards him, and Distance from him : *O Israel, return unto the LORD thy God ; for thou hast fallen by thine Iniquity. Take with you Words, and turn to the LORD, say unto Him, Take away all Iniquity, and receive us graciously : so will we render the Calves of our Lips.* Ashur shall not save us, we will not ride upon Horses, neither will we say any more to the Work of our Hands, *Ye are our gods : for in thee the Fatherless findeth Mercy,* Ver. 1, 2, 3. Confess before the Lord, and bewail your Iniquity : Intreat his Mercy, to take it all away ; and a gracious Reception, upon your Return. That so you may give him Praise, forsake Idols, and cleave unto Him alone, in whom as *Fatherless, Friendless and Helpless*, from all the Creatures, you shall find Mercy. And lo, unto you, with his returning People, He will say, *I will heal their Backslidings, I will love them freely : for mine Anger is turned away from Him. I will be as the Dew unto Israel, &c.* Ver. 4, 5, 6.—That the Grace of Christ may thus be with your Spirit ; to make you grow and flourish in the Ways of God : is the hearty Desire of, dear Sir,

Your affectionate Friend and Servant,

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## LETTER LXVI. To —

*My very dear Sister in our precious Lord,*  
**G**OD will help you, and that right early. *The Night is far spent, the Day is at Hand.* Wait but

but a little while longer, and *your Sorrow shall be turned into Joy.* You wanted to have — and so did I, and took a deal of Pleasure in hoping it would be so. But what if the Lord designs to deliver you in a better Way, and unto greater Bliss, and also unto his greater Praise? Won't you rejoice in *that?* The *Government* is upon *Christ's Shoulder:* And most surely our dear Lord hath done, and will do all Things *so well,* that we cannot wish to have any Thing *better,* than it is, and shall be. Why should we, *filly Children,* be our own Chusers? Our own Carvers? Shou'd we not thereby lessen our Portion? And wound ourselves? Since we have a *Father,* that is infinitely wise and tender, careful and faithful, whose Goodness knows no Bounds, and whose Provisions made for us, are according to his *State,* and worthy of his Great *SELF;* let us say in Faith and Love, in the greatest filial Duty, with an holy Cheerfulness, for his Honour and our own Joy: *Choose THOU our Inheritance for us.—That all Grace may abound towards you,* until you are filled with *all Glory:* is the sincere Desire of, my dear Sister,

*Yours most affectionately,*

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F    I    N    I    S.

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E R R A T A.

PAGE 13, Line 21, for *as,* read *if.* p. 20, l. 27, after *only,* for *in,* r. *is.* p. 24, l. 25, for *knows,* r. *know.* p. 26, l. 26, for *speak,* r. *seek.* p. 38, l. 6, for *Dress,* r. *Distress.* p. 59, l. 12, for *choose,* r. *chosen.* p. 82, l. 1, for *assert,* r. *asserts.* p. 120, l. 27, after *to,* r. *be.* p. 141, l. 26, after *Grace,* r. *and.*

A  
FEB 19 1731  
THEOLOGICAL SEMINARY

# SERMON

Occasioned by the Sudden

# DEATH OF

The REVEREND and LEARNED

ZEPHANIAH MARRYAT, D.D.

P R E A C H E D

In SOUTHWARK, September the 22d.

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By THOMAS HALL.

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To which is added,

The FUNERAL ORATION  
at his INTERMENT,

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By THOMAS TOWLE.

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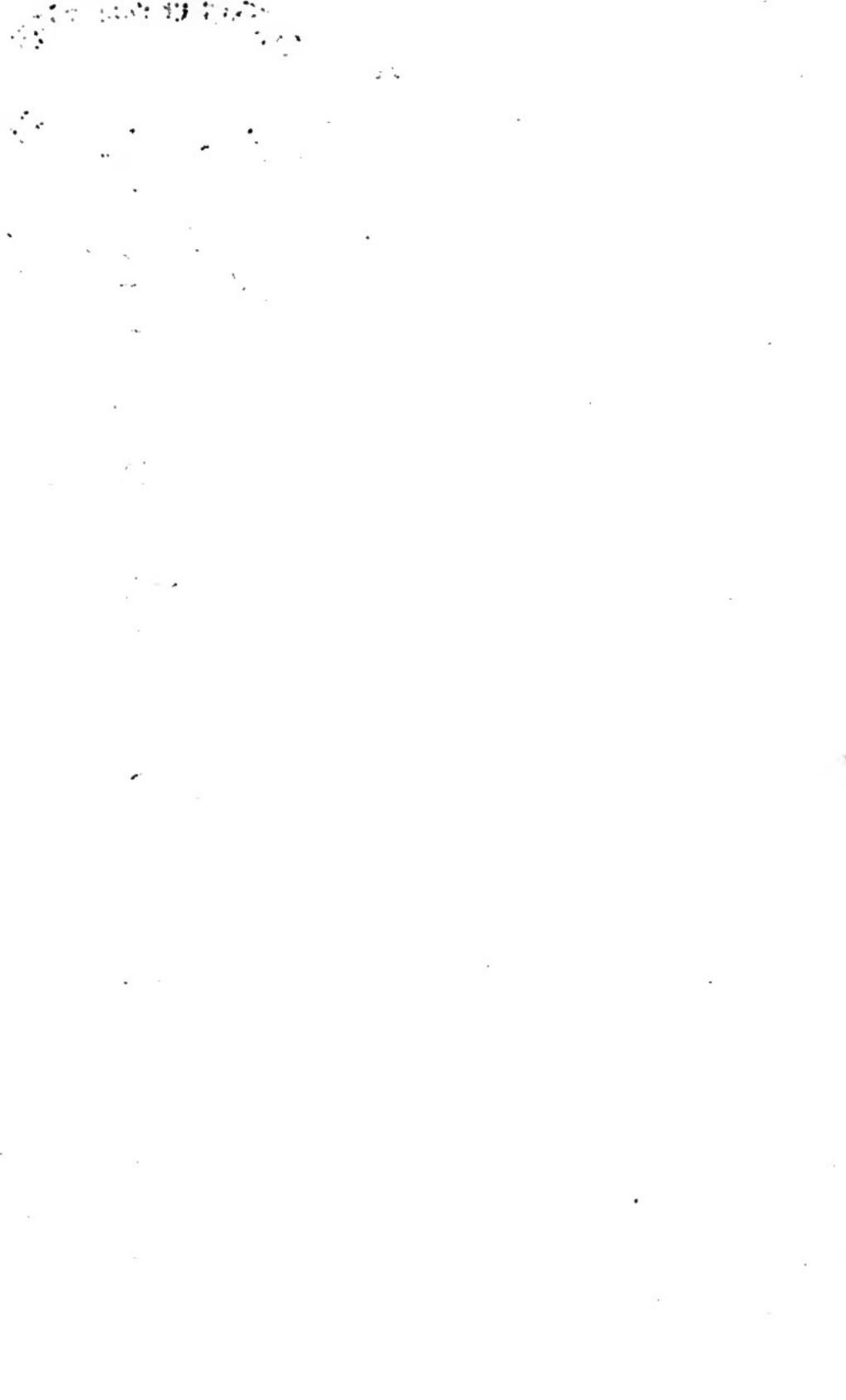
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*Blessed is that Servant, whom his Lord,  
when he cometh, shall find so doing.*

**T**H E mournful Appearance of this Assembly shews it to be needless for me, to declare what melancholy Providence has given Occasion for my discoursing upon these Words at this Time. It is more necessary I should remind you of the Privilege of Believers, in that they may find something in the Word of GOD, wonderfully adapted for their Support under the most grieving Event that can befall them: For it is therein written, that *all Things work together for Good, to them that love GOD, to them who are the Called according to his Purpose (a).*

Fresh Instances of our Mortality daily occur; yet in general we are little affected with them. But by the *Death* of serious useful Christians, and of eminently laborious and serviceable *Ministers* of our Acquaintance, a very sensible Conviction is frequently renewed, that *all Flesh is as Grass (b)*; that *our Fathers have no Abiding (c)*; and that *the Prophets do not live for ever (d)*.

However, under these afflictive Dispensations, we have various Arguments to comfort us. One is, an Assurance that *the Word of the Lord abideth for ever* (e); and particularly, that CHRIST, the essential WORD, is always *the same* (f); that He *walketh in the Midst of the golden Candlesticks* (g), to observe the State and supply the Wants of his Churches: And when one Angel is called away, He can quickly send another, that the Word of the Gospel may be continually preached through a Succession of faithful Ministers.

But though what I have now mentioned be the grand Support of a Believer, yet there is another very mollifying and quieting Consideration, which upon the present Occasion may very justly, and with a remarkable Propriety, be urged to alleviate the Sorrow of the surviving Christian Friends and dear Relatives of the Deceased. And this is taken from *the Blessedness of them that die in the Lord, who rest from their Labours* (h), and to whom *an Entrance is ministered abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ* (i).

And where have we known Instances of any among our own Acquaintance, whether in a private or publick Character, who, when they departed, have left us a plainer Testimony of their *dying in the Lord*, than what was given by *that Servant of Christ* whose Death we are now lamenting? For the Deceased, under the

most

(e) 1 Pet. i. 25.  
(b) Rev. xiv. 13.

(f) Heb. xiii. 8.  
(i) 2 Pet. i. 11.

(g) Rev. ii. 1.

most sensible and solemn Views of the near Approach of Death, often expressed a full Assurance that he *was going to Heaven*: Yea, he was so ready and desirous to be gone, that he sometimes signified, he should have been *uneasy to be detained*, but for his dutiful Submission to the Will of his Heavenly Father, and the Prospect and Hope that by his longer Abode, and patient Continuance in his Master's Work here, he might through the Divine Blessing be a happy Instrument of engaging others to *go with him*, or of exciting them to prepare to come quickly after him.

With respect then to Those, who have been *set as Seals* to the Divine Truths which he preached, and who through Grace were either *converted*, or after Conversion were greatly *edified* and comforted under his evangelical Ministry, though they cannot but deeply lament *their own heavy Loss*, yet they must allow, they have Reason to rejoice in *his unspeakable Gain*.—Especially when they consider, that in the very *Manner of his Removal* he was favoured with a special and remarkable *Answer to his own Prayers*. For he had often expressed a great Desire, that if it pleased GOD *his Life might not be lengthened beyond his Capacity for some Usefulness*. And this Request, it has been observed, he presented at the Footstool of the Throne of Grace, more frequently, and with greater Importunity of late than ever.—His Petition herein was granted. For after he had been employed on the *Morning of the last Sabbath*

bath in preaching Christ publickly and with great Vivacity upon Earth, he was before Night called hence to praise Him with the most raised Affection in Heaven. And who can conceive the Triumph and Joy, which must attend such a delightful Change, when sudden Death is sudden Glory!

Our present Duty is to consider, what suitable Improvement we should make of this awful Stroke. It must be acknowledged to be a Matter of the greatest Importance, that we be ready also; as there can otherwise be no Room for an Expectation, that we shall share in that Honour, which the Parable declares shall at last be the Blessedness of every good Steward, but not of any else.

Here perhaps the like Question with that which Peter put to Christ (k), may be started by some to this Purpose, viz. "Does what is here said concerning the Honour of the faithful Steward, relate to Ministers only, or even unto others?"

By a careful Attention to the Context, I humbly conceive, it will appear, that the Advancement here foretold belongs to all GOD's faithful Servants, whatever be their present Station in the Church, whether as Ministers, or People.

Yet because the Ministers of the Gospel are in a particular and emphatical Manner termed Stewards of the Mysteries of GOD, and it peculiarly or eminently belongs to their Office to feed

feed the People with Knowledge and Understanding, hence some may be ready to think, that the Case in the *Parable* is applicable to *Ministers only*.

But we may observe, that *Christ* is here speaking *parabolically*, and thus teaching what *Dignity* and *Honour* shall at last be conferred upon the *faithful Steward*; of whom it is declared, that though he be not now, yet hereafter he shall be made *Ruler over his Lord's Household, to give them their Portion of Meat in due Season (l)*. And in this figurative Language, we have a beautiful but general Description of the *Advancement* and *Glory*, which the *faithful Disciples of Christ* shall receive in the future State.

This, I apprehend, is the just Light, in which this Passage should be viewed. And thus it sets forth a *Reward* that is *future*, without having any direct or immediate Reference to the particular *Work* or special *Business* itself, about which the *faithful Steward* is at present employed.

The Design of the *Parable* then is to instruct us, that *every Christian*, whether in a publick or private Station, who now serves the *LORD* with Diligence and Faithfulness, shall be richly rewarded in the World above, and be there raised to some very honourable and signal Preferment. As when *Joseph* was advanced, he was set over *Pharaoh's House*, and over all the *Land of Egypt (m)*: In like Manner, every *Servant*

*Servant of GOD* who now faithfully employs the *Talents* committed to him, whether they be many or few, shall at last be made *Ruler* over many *Things* (*n*) ; yea, in the *Verse after the Text* it is said, *His Lord will make him Ruler over all that He bath.*

And thus a strong Assurance is given us of the *Blessedness* of all *Those*, who upon the strictest Search at their *Lord's Coming* shall be found to have acted an upright, conscientious, and faithful Part in the Matters of their *GOD*.

From the Words thus opened, as they stand in a Connection with the *Context*, I might justly enlarge upon many *Heads* : But by Reason of the Limits of the present Discourse, I can only touch upon these Four.

I. That every *Man* has some *Talent* given him by the Great *God*, to be employed to the Divine Glory.—This is supposed in the *Parable* where the *Text* lies, and is clearly taught by our *Lord* in another (*o*).

II. That by the Grace of *God* some are made faithful *Servants*. — These are the blessed Persons here intended in the *Text* itself.

III. That present *Faithfulness* to *God* is a sure Presage of future *Blessedness*. — For every faithful *Servant* is here pronounced infallibly blessed.

IV. That

(*n*) Mat. xxv. 21, 23.

(*o*) Mat. xxv. 14, & seq.

IV. That it is a special Privilege, when any *Servant of the Lord* is favoured with a *Capacity* of attending upon *publick Worship*, and engaging in the *Work and Service of the Lord*, until the Day of his Death. —— *Blessed is that Servant, whom his Lord, when he cometh, shall find so doing.*

These are weighty Subjects, fit for the Pulpit at any Time; but are peculiarly seasonable upon this very solemn and awful Occasion. Let us consider then the Points that have been offered, and observe,

I. That *every Man* has *some Talent* given him by the great *God*, to be employed to the Divine Glory.

There is indeed a vast *Variety*, as to the Kind, Measure, and Number of the *Talents*, with which different Persons are intrusted. — But here I must observe, what is generally too little regarded, (*viz.*) That at the first Creation of Man, *many precious and invaluable Talents* were committed to us *in common*, and lodged with *Adam*, as the *federal Head*, as the constituted and publick *Representative* of all his *Posterity*: But by Reason of our Relation to him, *through his Apostacy* our happiest *Privileges*, even the *Rectitude* of our *Nature*, with its Capacity to worship *God* aright, and to hold a friendly, holy, and delightful Communion with him, were *utterly lost*.

beyond all Recovery by the best Endeavours of any meer Creature. Yea, a *Forfeiture* was incurred of the *Blessing of every Privilege*, which, through the Divine Forbearance, upon any Consideration, was still continued to us. So that with Regard to any holy and proper Use, that in our present *fallen State* we can make of *any of the Talents* originally given to our Nature, the *Guilt* of their having been squandered away and embezzled is justly *chargeable upon every Man*, that was comprehended and included in the *Covenant* made with *Adam*; as all his Progeny were.—And it is a very melancholly Evidence of a *sad Defection* from the Truths of *Divine Revelation*, and the good old *Protestant Faith*, that there are now *many* in the Land, who pretend that *we* are not *concerned in*, and cannot therefore be *culpable for*, the wicked *Embezzlement* of our *first Father*, and common Parent. Thus it is in some other Cases: For the *Children of Traitors* seldom care to acknowledge, or hear of, *the Taint of their Blood*.

The Vanity of such is manifest from the Assurance which the *Scripture* gives us, that *by one Man's (even Adam's) Disobedience* and Unfaithfulness, others, yea *many others*, even all his Offspring, *were made Sinners (p.)*. And were it so, that we had to account for the *Misimprovement* of no other *Talents*, but those which *we sinned away in Adam*, yet, without an *Interest in Christ*, we should be *condemned at the Judgment of the great Day*; and must then *suffer the Punishment which the*

the righteous Sanction of *the Law* requires to be inflicted upon *a Steward*, in the Balance of whose Accounts there is an *utter Deficiency*, occasioned by the basest Injustice and vilest Iniquity committed against his heavenly Lord and Master, the great Proprietor, and Supreme Governor of all.

—Happy they, who by the Spirit of God are deeply *convinced of these Things* in a humbling Manner, according to the Instructions of his Word! And happy sure are they, who are enabled to lay to Heart *this original Unfaithfulness* of our Nature, so as gladly to *flee to Christ*, to hide them from the Guilt and Imputation of it!

But however too many, through the Blindness, Pride, and Hardness of their Hearts, dare to *dispute or deny* the Scripture-Doctrine of the *Fall of Man*; yet it must be allowed by all, that *every Individual*, who is spared till he can *discern betwixt his Right-Hand and his Left*, does personally receive *some Talents*, for which he is accountable to his Maker.—And as to *ourselves*, whatever our Extract or Education has been, we must acknowledge, that *many are the Talents* which we receive at the Hand of GOD: Though these are given *to every Man according to his several Ability* (*q*), as the Lord sees fit.

I may here point you, to *Life* itself, to our *natural Capacities*, and to our *Opportunity of learning* the Knowledge and Fear of the Lord; yea, though it were only from the Books of Creation and Providence.

For if any were trained up, whether at Home or Abroad, in such an ignorant and dark Way, that they had not *the Knowledge of GOD's Law* as written in the Bible ; yet they had *the Work of the Law* so far written in their Hearts, and by Reason of their very Formation and daily Protection they were so much *a Law unto themselves* (r), as rendered all their Disobedience, Wickedness, and Rebellion against GOD, utterly inexcusable.

But I presume the most, if not all here present, were born in a *Christian Land*, and educated in the *Christian Faith*. Many therefore are the precious *Talents*, with which we have been intrusted. — Such, for Instance, were the early *Instructions* given us by our *religious Parents*, or *pious Masters*, in our younger Days : And such have been our many Years Enjoyment of *peaceable Sabbaths* ; our *Liberty* of stately attending the *Worship of GOD*, and the pure Administration of *Gospel-Ordinances*, in the *publick Assemblies* of his People ; and the *Liberty* likewise, of joining in *social Worship* in the *Family*, as well as of performing the *secret Duties* of Religion in the *Closet*, or Places of Retirement.

These are the valuable *Talents*, which have been put into the Hands of those, whose *merciful Lot* it has been, to dwell in *religious Families*. And has not this been the Privilege of many of us, ever since we can remember ?

Farther,

(r) Rom. ii. 14, 15.

Farther, among our *Talents* must be reckoned, *all the Advantages* which attend our *temporal Condition*, or outward Circumstances in Life; Our Health and Strength, the free Exercise of our intellectual Powers, the Peace and Plenty, the Safety and Comforts which we enjoy; and all the various Relations in Life in which Providence has placed us, together with all the Opportunities that arise from them, either of receiving or doing Good.

Yea, of this Number we must also reckon *all the Attainments* and *Abilities*, which may help to make us a Blessing to the *Church*, useful to *Civil Societies*, or any way serviceable to our *Fellow-Creatures*. All these Advantages, Gifts, or Allotments of Providence, are placed to our Account by the great GOD, the Author and Donor of them all, as *Talents* with which we are bound to honour Him.

And the same must be said of *all afflictive Dispensations*, designed and suited to purge away our *Tin and Dross* (s), and to make us abound in the *peaceable Fruits of Righteousness*.

But who can pretend to reckon up *all his particular Receipts* from the Father of Mercies? — Happy the Persons, who with their many *Talents* do receive the *Spirit of Grace*, that they may be enabled to profit by all! For if any Man have not the *Spirit of Christ*, he is none of His (t); nor can he be that faithful and wise Steward, who shall meet with his *Lord's Approbation* at his Coming.

(s) *Isai.* i. 25.

(t) *Rom.* viii. 9.

**Coming.** This will be shewn particularly under the next Head, in which it was observed,

**II. That by the Grace of GOD *some* are made faithful Servants.**

That *all* who are called *GOD's Servants* are not *faithful*, I might instance in *Nebuchadnezzar* (*u*), and some others : But the *Parable* supposes, that there are *some* to whom this Character belongs ; yet it intimates, that their Number is but small. The *Interrogatory Mode* of Expression which *our Lord* uses in the *Verse before the Text*, directs us to look upon the *faithful Steward*, as one distinguished from others, or as one that *feared GOD above many* (*w*) : And when *Christ* says in the *Text*, *Blessed is that Servant*, this shews him to be a Man greatly beloved, *highly favoured*, and blessed of *God*. And thus it is suggested, that it was to be ascribed entirely to the *Grace and Favour of GOD*, that he became *faithful*.

Under this Head I shall attempt two Things.

1. I shall open the *Character* of the *Servant* that is *faithful* to his *God*. And then,
2. Shew, that it is *by the Grace of GOD* that any Man is *enabled* to answer this *Character*.

By

(*u*) *Jer. xxv. 9. xxvii. 6. xliii. 10.*

(*w*) *Neh. vii. 2.*

By these it will appear, who is the *faithful Servant*, and how it is that he *becomes so*.

I. I shall open the *Character* of the *Servant* that is *faithful* to *God*.

Here I think it may be some Help, to consider in general the *Character* of a *Servant*, that is reckoned *faithful* to an *earthly Master*.—He is one, that is strictly just and honest, that will neither wrong his Master himself, nor agree or consent that he should be wronged by others.—He is one, who in all Things sincerely aims to be true to his Trust, and who, to the best of his Understanding, and the utmost of his Ability, carefully pursues his Master's Interest, and duly seeks his Credit and Reputation.—He keeps close to his Instructions, and makes his Master's Will the Rule and Measure of his Conduct, in the Management of his Busines.—He resolutely shuns what his Master forbids, and in all Things lawful chearfully complies with what his Master requires.

Now these Hints may fitly be applied to the Temper and Carriage required in the *Servant*, that is to be accounted *faithful* to his *heavenly Master*. And they shew us,—that he is one, who is humbly, sincerely, and entirely *devoted* to the *Worship* and *Fear* of *God* (x):—One, that serves Him *with a perfect Heart*, and *with a willing Mind* (y):—One, that studies to

(x) Psal. cxix. 38.

(y) 1 Chron. xxviii. 9.

to know *His holy Will* and Pleasure ; and to this End hears, reads, and meditates upon *His Word*, praying daily for an enlightened Mind, and a renewed Understanding.—He is one, that will not designedly, or knowingly, do any Iniquity ; but has a constant *Respect unto all God's Commandments*, that he may *keep his Precepts diligently* (z) ; aiming in all Things to *do that which is right and well-pleasing in His Sight*, from Gospel-Principles and to holy Ends ; and making it his Care, that *whatsoever he does in Word or Deed, he do all in the Name of the Lord Jesus*, to the Praise and Glory of God by *Him* (a).

He then is *the faithful and wise Servant*, who makes a right Use of the *Gospel-Revelation*, and who, according to the Instruction and Command thereof, receives *Christ Jesus the Lord* (b), holding Him to be his *Head of Righteousness*, his *Head of Government*, and *Head of Influence* ; and stedfastly adheres to Him in all his *mediatorial Characters*, as the Great *Prophet, Priest, and King* of the Church.

Agreeably hereunto, the *Character* of a *faithful Servant* may be more particularly viewed under Three Articles.—He renounces the *Guidance* of all *human Wisdom* in Matters of Religion :—He relinquishes all *Expectation* and *Hope of Salvation* by his own *personal Obedience* : And,—He is constantly afraid of *holding the Truth in Unrighteousness* (c).

(1.) He

(z) Psal. cxix. 4, 6.

(b) Col. ii. 6.

(a) Col. iii. 17.

(c) Rom. i. 18.

(1.) He renounces the *Guidance* of all *human Wisdom* in the Matters of Religion.

He would have all the carnal Reasonings and *vain Imaginations* of Men *cast down*, with *every high Thing that exalteth itself against the Knowledge of GOD*; and would have *every Thought brought into Captivity to the Obedience of Christ* (d). Upon Him he waits for Light, Counsel, and Instruction, and for the gracious *Anointing* and Teaching of *His Spirit*, to *guide him into the Knowledge and Practice of all heavenly and saving Truth* (e); and would receive every Divine Truth upon the sole Authority of his heavenly Master. As he will not *lean to his own Understanding* (f), so neither will he *call any Man upon Earth Rabbi, or Father* (g). He cannot allow himself to pay any Regard to the Authority of *Synods, Councils, or Fathers*, in any Point of Faith, Worship, or Obedience, when they *speak not according to the Divine Law and Testimony* (h): But having given the *Word of Christ* a Place in his Heart, he *speaks the Truth in Love* (i), and *earnestly contends for the Faith, which was once delivered to the Saints* (k) by the Apostles and Prophets of old, and through the wonderful Goodness of the LORD is

C to

(d) 2 Cor. x. 5.

(e) John xvi. 13.

(f) Prov. iii. 5.

(g) Mat. xxiii. 9.

(h) Isai. viii. 20.

(i) Eph. iv. 15.

(k) Jude, ver. 3.

(2.) He relinquishes all Expectation and *Hope of Salvation* by his own personal Obedience.

He desires, and endeavours, to become dead to the Law as a Covenant for Life, and would gladly be married to another, even to Christ who was raised from the Dead (*l*) : For he has learnt, that without a conjugal and vital Union with Him, no Man can bring forth any Fruit unto GOD, that would be acceptable ; since without Faith it is impossible to please Him (*m*).

He is convinced of the Truth and Righteousness of that Divine Sentence, which pronounceth, *Cursed is every one who continueth not in all Things which are written in the Book of the Law, to do them* (*n*). And being conscious that he has been a Transgressor, he dares not now trust to any Works or Righteousness of his own, for his Justification or Acceptance at the Bar of GOD : No, not to his Faith or Love, to his Repentance or new Obedience ; nor to any inherent Righteousness, of which he himself can be the Subject, even after he has been renewed or born again. Yea, though his Graces be truly sincere, and his Works really evangelical, spiritual, and holy, yet he dare no more trust to these, than to any external

(*l*) Rom. vii. 4.

(*n*) Gal. iii. 10.

(*m*) Heb. xi. 6.

external legal Righteousness, whether it be Ceremonial or Moral.

He knows, that how diligently or exactly soever the *Duties* of Religion may be performed, or how far soever a Man's *Works* of Justice and Virtue, of universal Benevolence and Charity, may be extended, they can *avail nothing* to the Justification of his Person before GOD: That *though he should bestow all his Goods to feed the Poor*, and *though* for the general Good of his Country, or some signal Service and Advantage to his Christian Brethren, *he should give his Body to be burned (o)*, yet without *Love to Christ*, and an entire *Trust in Him*, as the *End of the Law for Righteousness (p)*, all his *Doing* and *Suffering* would *profit him Nothing*. For he is fully assured, that after his utmost *Endeavours*, and the most powerful *Assistance* which in the present State can be expected from above, still after all *his own personal Obedience* neither will nor can come up to the *absolute Perfection* which the *Law* requires.

Nay farther, were it possible for him, from the Day of his Conversion or the Change of his State, to perform *an Obedience* that is *completely perfect*, and to *do all that is commanded*, notwithstanding all this *he would be an unprofitable Servant*, who had *done that only which was his Duty to do (q)*: And his After-Obedience could never justify him from the Sins he had committed,

(o) 1 Cor. xiii. 3.

(q) Luk. xvii. 10.

(p) Rom. x. 4.

ted, or the Guilt he had contracted, before his Conversion.

Nor can any Man justly be accounted *a faithful Steward*, who has not made such an Improvement of the supernatural *Revelation* which GOD has graciously sent us, as to *renounce all Hopes of Salvation by his own Obedience*; acknowledging, that it is *in the Lord J E S U S C H R I S T*, the incarnate SON of GOD, and *in HIM alone*, that the Believer can find that absolutely perfect and infinitely *meritorious Righteousness*, in which *all Israel shall be justified, and shall glory (r)*, while *he that believeth not, shall be damned (s)*.

But I must farther remark concerning the *faithful Servant*, that as I said before,

(3.) He is constantly afraid of holding the *Truth in Unrighteousness*.

He dreads this above all Things: He dreads it *at his very Heart*. He esteems no Condition of any Person upon Earth to be worse, than that of the Man who is left to *commit this Abomination*. He sees it to be such a notorious Wickedness, that the *Wrath of G O D from Heaven* is particularly and most expressly *revealed against it (t)*. And for this Reason, the Servant that is *faithful* does peremptorily *renounce the hidden Things of Dishonesty (u)*; and solemnly revoking and sincerely repenting of *his former Agree-*

(r) Isai. xlvi. 24, 25.

(s) Rom. i. 18.

(s) Mark xvi. 16.

(u) 2 Cor. iv. 2.

*Agreement with Sin and Hell*, he now cleaves to the Lord his God with full Purpose of Heart (*w*), and will not allow any other Lords to have Dominion over him (*x*). He cannot consent, that Sin should reign in his mortal Body, that he should obey it in the Lusts thereof: But being made free from Sin, and become a Servant to GOD, he endeavours to have his Fruit unto Holiness (*y*), that GOD may be glorified. And with this View, he seeks not his own Things, but the Things which are Jesus Christ's (*z*).

He openly, and from his Heart, avows CHRIST to be the sole King of the Church, and would gladly be subdued to Him entirely; resolving in His Strength to observe all Things whatsoever He has commanded (*a*), and being desirous to honour Him even as he honours the Father (*b*). Accordingly he conscientiously endeavours to keep pure and entire all such religious Worship and Ordinances, as He hath appointed in His Gospel. He practically renounces all the Blasphemies which are committed by the avowed Enemies of CHRIST, both Jews and Mahometans, and all the Idolatries practised even in Popish as well as Pagan Countries, with all the Abominations, Superstition, and Corruptions, countenanced by the Whore of Babylon.—Nor dare he submit to any National Establishment, which he does not find authorized or warranted by the Word of GOD: And in his Judgment it is an incontestable

(*w*) Acts xi. 23.

(*y*) Rom. vi. 12, 22.

(*a*) Mat. xxviii, 20.

(*x*) Isai. xxvi. 13.

(*z*) Phil. ii. 21.

(*b*) John v. 23.

incontestable Principle, that it cannot be right in the Sight of GOD, to hearken unto Men, more than unto GOD (c).

Now by a serious Reflection upon what has been delivered under the Three preceeding Remarks, does it not sufficiently appear, that a Man cannot justly be reckoned a *Faithful and Wise Servant*, unless he be a *faithful Disciple of JESUS CHRIST*?

Having thus opened the *Character* of a *faithful Servant*, I shall now,

2. Shew, that it is *by the Grace of GOD* alone, that any Man can be *able* to answer this *Character*.

If he that is a *faithful Servant* must answer the *Character* which has now been given, as the *Scriptures* plainly evince, the *Question* then is, “Where shall a *faithful Servant* be found?”

Had your excellent *Doctor* been the Person to have given the *Answer* to this *Question*, I am ready to think, that in his familiar, but striking and pungent Way of Speaking, he would at once, as justly he might, have told you plainly, “That by Reason of the *Fall* we are become such a Company of vile wicked Wretches, “that there is *not a good Servant* to be found.” No, among all the Sons and Daughters of *Adam* in their apostate Condition, there is *not one* to be found, that is fit for the Service of *GOD*, or who will be *faithful* to our heavenly Master; *not one*,

one, who naturally cares for His Worship, or that *abuses* to fear and serve the LORD. For *there is none that understandeth, there is none that seeketh after GOD : They are all gone out of the Way, they are together become unprofitable, there is none that doth Good, no not one* (*d*).

This is the Account, which by the Direction of GOD Paul quotes in his *Epistle to the Romans*, from a *Psalm* that was wrote by the immediate Inspiration of the Spirit of GOD. And under the same infallible Teaching the *Apostle* proceeds still farther, and assures us in the same *Epistle*, that Men are naturally so far from being inclined or disposed to *serve the Lord in Sincerity and Truth*, in Righteousness and Uprightness, as *David* did, that their *carnal Mind is Enmity against GOD* (*e*).

And from this *Enmity against GOD* so strongly asserted, we may justly and very pertinently to our present Purpose infer, that a Man cannot be his *faithful Servant*, unless he be made a *Partaker of a new, divine, and holy Nature*. Now there cannot be a *new Nature*, without a *new Creation*; and there is no *new Creation*, but by the *Grace of GOD* in *CHRIST JESUS*.

Thus then it appears from this *Scriptural Way of Reasoning*, that it is *by the Grace of GOD* any are made *faithful*.—And as a further Confirmation of this important Truth, I cannot forbear turning you to that remarkable Passage in *Rev. xvii. 14.* where we have a Description of those that are with the *Lamb*; who are

(*d*) Rom. iii. 11, 12.

(*e*) Rom. viii. 7.

are distinguished by *Three Appellations* peculiar to themselves, being declared to be Persons, who are *called, and chosen, and faithful.* Upon which Words I humbly conceive it is just and proper to observe distinctly,

That none will openly and boldly, or steadfastly and heartily, stand on the Side of *the Lamb*, pleading for the Purity of the Faith, Worship, and Obedience of the Gospel, against the Superstition, Corruption, and Errors of the Wicked, but His true Disciples and *faithful Followers.*

Again, we may observe, that none can act this faithful Part, but they who have been *effectually called* by the special, supernatural, and efficacious Grace of the infinitely blessed and holy Spirit.

And farther, that none are at any Time thus called, but they who from Eternity have been *chosen in Christ*, and were the Objects of *the Father's* rich, free, discriminating and unchangeable Love in Him.

From this instructive Description of *those with the Lamb*, we may learn, that whoever are found *faithful* to their heavenly *LORD*, their *Faithfulness* springs originally from the *electing Love of the Father*, and is the proper and immediate Effect of the *Spirit's Work* upon the Heart.—When we consider therefore the original Spring and Fountain, with the proper immediate and efficient Cause, of the *Faithfulness* of Believers, we must acknowledge, that it is *by the Grace of GOD* that any Man becomes such

such a *faithful and wise Servant* as the *Text* refers to.

To conclude this Head, I shall only add, that as it must be allowed, that none can be *faithful* but those who are *holy*, so none can be *holy* who *fail of the Grace of GOD*.

I now pass on to the next general Head, under which I am to shew,

### III. That *present Faithfulness* is a sure Presage of *future Blessedness*.

The *Parable* teaches us, that every *faithful and wise Steward* shall be *made Ruler over his Lord's Household*. This denotes the great *Dignity* and *Honour*, which in the future State *Christ* will confer upon *all his faithful Servants*, both *Ministers* and *People*. And the *Text* itself pronounces *that Servant blessed*, who is found *faithful at his Lord's Coming*.

We may justly conclude therefore, that *Grace* never makes any *faithful*, but with a *Design* to crown them with *Glory*. Such as *GOD foreknew*, and *loved with an everlasting Love*, He did *predestinate to be conformed to the Image of his Son* (f). And there are Two Things in particular, wherein *all the Saints* shall in their Measure bear a *Conformity* to the *Son of GOD*: These are *His Faithfulness*, and *His Glory*.

Upon the Account of *Christ's Faithfulness*, He is termed *GOD's righteous Servant* (g). And such is the Redeemer's Care over all whom He

D has

(f) Rom. viii. 29.

(g) Isai. liii. 11.

has ransomed, that notwithstanding their *natural Enmity* against God, their manifold Difficulties, and innumerable Defects and Imperfections, He does so effectually and thoroughly renew them, as to *render them faithful*, whatever be the Service in which He employs them : As He did *Paul*, when He put him into the Ministry (*b*).

And they that are now *conformed* to the Image of *Christ* in *Faithfulness*, so far as their Capacities will admit of it, are certainly assured, they shall hereafter be *conformed* to it likewise in *Glory*. For as He *overcame*, and is set down with His Father in His Throne, so to all who through Grace are enabled to *overcome* the Temptations, that are any way offered to make them unfaithful, will Christ grant to sit with Him in His Throne (*i*) ; where they shall be crowned with all the *Glory* and Honour, and receive all the Felicity and *Blessedness*, that can result from their having *Christ Himself* to be their *GOD*, or from their being treated by Him, not as *Servants*, but as *His Sons* : And He being *GOD over all Blessed for ever* (*k*), He will assuredly make all his Sons to inherit all Things (*l*), even all that can be desired to consummate their Happiness, and make it every Way absolutely compleat and full. Our Lord then having expressly promised this, the Certainty and Infallibility of His Promise does inviolably establish an inseparable Connection between present *Faithfulness* and future *Blessedness*.

I shall

(*b*) 1 Tim. i. 12.

(*k*) Rom. ix. 5.

(*i*) Rev. iii. 21.

(*l*) Rev. xxi. 7.

I shall now consider the last general Head proposed, *viz.*

IV. That it is a special Privilege, when any *Servant of the Lord* is favoured with a Capacity of attending upon *publick Worship*, and engaging in the *Work and Service of the Lord*, until the *Day of his Death*.

Here we may take Notice, that *Feeding the Household* is a Work of a *publick Nature*, and giving them their *Portion of Meat in due Season* is an Instance of *Faithfulness*. The Reddition therefore in the Text [*so doing*] may justly be taken as signifying, that there is a *Blessedness* in the *Servant's* being found in like Manner *faithfully* and actively *engaged* in some *publick Service* at the Time of *his Lord's Coming*.—And since one remarkable Instance of *Christ's Coming* to his People in all Ages before the End of the World, will be *at their Death*, we may warrantably take the Sense of the Words to be, *Blessed is that faithful Servant*, who shall be found actively and seasonably *engaged* in the stated *publick Worship* of God until the *Day of his Death*.

This Construction of the Text is very agreeable to some other Passages of Scripture: Particularly to *David's Request*, that he might dwell in the *House of the Lord all the Days of his Life* (*m*); which implied a Desire, that he might to the last be favoured with an Opportunity and a Capacity for *publick Worship*.—And

his holy Thirst after Communion with GOD, and his fervent Zeal for the Divine Honour, made him *regret the Loss* of such Opportunities; as appears from his lamenting it, that while *the People were gathered together to serve the Lord*, *his Strength was weakened in the Way* (*n*).

We may conclude then, that there is a *Blessedness* in a Servant's being favoured with a *Capacity* for attending upon publick *Worship*; and a *Blessedness* in being found *faithfully* and *actually engaged in it* until the *Day of his Decease*.

But yet we are by no Means to imagine, that this *Blessedness* is absolutely *necessary* to the Servant's *future Happiness*. Such a Supposition would be a sore *Discouragement* to many of Christ's *faithful Ministers*, and many of God's *dear Children*, who may be *laid aside* from the *publick Service* and *Worship* of GOD, not for a few Sabbaths only, but perhaps for several Months or Years, *before their Death*.—In such a Case, it is our Duty to be chearfully *resigned* to the *Disposal* of our heavenly *LORD*, who will have some to be *His waiting Servants*, while others are *His working Servants*. And if we are so happy as to be *made accepted in the Beloved* (*o*), and received into the *Family of GOD*, there can be no Reason for any Complaint or Murmuring, though according to his holy and sovereign Pleasure He should station us among *His waiting Servants*, for what Time his infinite Wisdom shall judge most proper *for our Good to his own Glory*. For we may be equally  
*faithful*

(*n*) Psal. cii. 24, 25.    (*o*) Eph. i. 6.

faithful and accepted in suffering, as in doing His Will.—And whatsoever be the Tribulation, which for any Space may unavoidably lay us under a necessary Restraint from publick Worship, GOD can abundantly make up the Loss of this Privilege some other Way. And it is enough for our Encouragement, when in a lively Exercise of Faith we remember our Lord's Promise, that He will freely and certainly give a Crown of Life to those, who carefully improve the Opportunities of publick Worship He affords them, and are faithful unto Death (p).

Having premised these Hints, I may now very justly and safely declare it to be a blessed Privilege, for a Believer to have the Ability of attending the Worship of GOD in the publick Congregation continued until the Day of his Death.

This Favour, it is plain, has been granted to several of the Servants of GOD. I may in particular mention Aaron, the Saint of the Lord, who no doubt was in a Capacity of performing the Functions of his Office in the House of God, upon the Day in which it was ordered, he should go up into the Mount, and be stripped of his Garments, and die there (q). — And of Moses also we read, that when he had made an End of pronouncing the Blessing upon all Israel in the publick Audience of the People, on that self-same Day the Lord spake unto him, saying, Get thee up unto Mount Nebo, and there die, and be gathered unto thy People (r).

And

(p) Rev. ii. 10.

(q) Numb. xx. 26, 28.

(r) Deut. xxxii. 48, —50.

And even in our own Times some of the noted *Disciples of Christ* have been thus *suddenly removed*, at the *Command*, and as it were by the immediate *Hand of GOD*, without so much as *one Day's Confinement* from *publick Worship* immediately before their Death.—A very fresh and remarkable Instance of this you have had, in the *sudden Removal* of your honoured *Pastor*, who had the *Privilege* of attending *publick Worship* on the very *Day of his Death*.

Now the *Blessedness* of this *Privilege* may be considered distinctly in Two Branches.

1. There is a *Pleasure* in a Believer's being continued in a *Capacity* of joining in the *publick Worship* of God till the *last Part of his Life*.
2. There is an *Advantage* to be expected in his *being removed* immediately after he has been *faithfully engaged* therein.

These Considerations will sufficiently display the *Blessedness* of this *Privilege*.

1. There is a *Pleasure* in a Believer's being continued in a *Capacity* of joining in the *publick Worship* of God till the very *last Part of his Life*.

This *Privilege* is indeed a most valuable *Blessing*, not merely with Regard to some *temporal Considerations*, relating to the bodily *Health* and *Ease* which may be supposed to attend it, but

but upon many spiritual Accounts of the greatest Importance. And the Christian's high Regard to publick Worship ever makes him to esteem it as a Pleasure to attend upon it. For he knows, that tho' God's gracious Presence is not confined to the Ordinances of his House, yet *the Lord loveth the Gates of Zion, more than all the Dwellings of Jacob* (s). Every Gospel-Church is a Zion, the City of God; and the Name which he has appointed to be given it, is JEHOVAH-SHAMMAH, *the LORD is there* (t). And thro' the Divine Presence of the LORD THE SPIRIT in His mighty Power and Grace, many Souls have been there regenerated to a spiritual and divine Life, have been there fed with *the sincere Milk of the Word* (u), yea, have there learnt *the Certainty of the Words of Truth*, and been taught most excellent Things (w). And from the Benefit which they have received, they are encouraged to hope from Time to Time, that they shall there see more of *the Beauty of the Lord* (x), and of *the unsearchable Riches of Christ* (y); and shall there meet with such sweet and powerful Communications of His Grace, as shall increase their Faith, quicken their evangelical Repentance, confirm their Hope, and inflame their Love to God, and all the Duties of practical Religion and true Holiness. And there they expect to receive those Instructions, and those Impressions, which shall be useful and effectual to wean them from the present evil World, to fit them for Death and

(s) Psal. lxxxvii. 2. (t) Ezek. xlvi. 35. (u) 1 Pet. ii. 2.

(w) Prov. xxii. 20, 21. (x) Psal. xxvii. 4. (y) Eph. iii. 8.

32      *A Funeral Sermon on  
and Judgment, and to prepare them for the hea-  
venly Glory.*

Now as *Citizens* and *Merchants* think it a *Privilege*, to be continued in those Circumstances of *Health* which will admit of their frequenting the *Exchange*, and other *publick Places*, where their *worldly Business* is to be transacted ; thus the *Believer* cannot but esteem it a *singular Favour*, to be spared in a State of such *Activity* and *Vigour*, that to the last Period of Life he may be able with *Pleasure* stately to attend those *publick religious Assemblies*, in which he hopes to enjoy the most profitable and delightful *Intercourse with Heaven*.

Besides, he esteems it a blessed *Privilege*, to have the Opportunity of *testifying* by an Attendance upon the *publick Worship* which the *Gospel* requires, his *humble Gratitude* for the great *Salvation* which the *Gospel* reveals. He *delights* by such Attendances to *exalt his Redeemer's Name*, and to pay an open, a dutiful, and manifest *Regard* to his *Lord's Authority*, in observing the *Ordinances* of His *Appointment* ; and in the *publick Use* thereof, according to His *Command*, to join in perpetuating the Memory of his *Saviour's Incarnation*, of His *Obedience unto Death*, and of His *Resurrection* ; that all around him may know, to whom he is, and to whom alone they should be looking for *Salvation*, even to *Jesus the Author and Finisher of our Faith* (z), who has magnified the *Law*, and made it honourable (a). Thus the *Believer* finds a *Pleasure* in his attending

(z) Heb. xii. 2.

(a) Isai. xlvi. 21.

ing upon publick Ordinances : So that in this respect, *Blessed is that Servant, whom his Lord, when he cometh, shall find so doing.*

And in particular, The faithful Minister, who delights in his Master's Work, cannot but esteem it *a signal Blessing* to be indulged to the very *End of Life* with an Ability of *appearing publickly*, according to his Commission, *in the chief Place of Concourse, in the opening of the Gates, and in the City* (*b*), to *utter* the Word of the *LORD*; that thro' the Divine Blessing he may be the *happy Instrument* of converting Sinners, and of establishing and comforting the Saints. And remarkably *blessed is that faithful Servant, whom his Lord, when he cometh, shall find so doing.* But again,

2. There is also some *Advantage* the Believer may expect, in his *being removed immediately after he has been faithfully engaging in publick Worship.*

The most happy *Advantages* for Eternity, result from *Communion with GOD*: And there is no where any greater Nearness of *Access unto Him* to be expected upon Earth, than in the *Ordinances* of His House, and a faithful *Attendance* upon His *publick Worship*. For when this is performed in a spiritual manner, according to the *Gospel-Rule*, the Believer there makes an humble Acknowledgment of the *Apostacy of our Nature*, with the consequent Guilt and Pollution which do universally attend it. There he

E

makes

makes a penitential Confession of *the Plague of his own Heart* (*c*), and of the innumerable aggravated Transgressions and sad Omissions of his Life. There he hears the wonderful Settlements of *the everlasting Covenant* opened and unfolded, and thereupon repeats his Application by Faith to *the Blood of Christ*; and with an humble and holy Confidence he there afresh lays hold of *the exceeding great and precious Promises* (*d*) which his God has given him, and on which He hath caused him to hope. There he renews his solemn Self-dedication to God, and his sincere Renunciation of all Friendship with the Enemies of his LORD. There he gets a fresh Taste of the *Divine Love*, and a fresh Sight of the *heavenly Glory*, with a sweet Confirmation of his *Hope*, that through the *Righteousness* and *Grace* of his *Redeemer* he shall quickly be made a Partaker of it: And this *Hope*, in Proportion to its high Degree, begets in him a vehement *Desire to depart* (*e*), that he may be with Christ in the Mansions above.

—Now these are remarkable *Advantages*, which happily prepare and dispose the Soul to meet *Death with a Smile*.

But besides these, there are *further Advantages*, which in a peculiar Manner arise from a faithful *Attendance upon publick Worship*, and which cannot immediately flow from the nearest *Communion with God in secret*. — It is true in *secret Worship* every Believer, under the gracious and powerful Impressions of the *Holy Ghost*, does by the outward Expressions of his Mouth,

as

(*c*) 1 Kings viii, 38. (*d*) 2 Pet. i, 4. (*e*) Phil. i, 23.

as well as in the inward Language of his Heart, declare unto JEHOVAH, *Father, Son, and Spirit,* the *Holy One of Israel*, that upon the most mature Deliberation, renouncing all Idols, he cordially and fixedly chuses Him to be *his Covenant GOD and Father*, the only Object of his religious Worship and Adoration, and the Portion of his Soul for ever.—The Believer, I say, humbly and sincerely declares this *in secret* to the LORD Himself: But by his *publick Worship* performed according to the Rule of the Word, he *openly declares this* before all who are the Witnesses of his religious Attendances. Thus he bears a noble Testimony to the Reality, Excellence, and Glory of the *Gospel-Salvation*, and to the Suitable-ness and Divine Authority of a *Gospel Worship*, and a *Gospel Walk*. By every fresh Act of *Worship* in the House of GOD, he gives a fresh Evidence, that he accounts the *Ways of Wisdom* to be *Ways of Pleasantness*, and that *all her Paths are Peace* (*f*). And if his Life be free from those *Irregularities*, which would contradict his Profession or slur his Christian Character, he then by the Obedience of his *Worship* practically *condemns the World*, as *Noah* did (*g*), for all their Profaneness and Irreligion, their wretched Stupidity and carnal Security, for the Worldliness of their Temper, the Impenitence, Unbelief, and Hardneſs of their Hearts.

And is not a *Consciousness* of his having been excited, notwithstanding all Opposition from the Devil, the World, and the Flesh, to a *persevering*

*ing Constancy* in such a religious Conduct as this, an encouraging *Evidence* to his own Soul, that his GOD knows him by Name, and that he has found Grace in his Sight (*b*)? Especially, when with the Testimony of his own Conscience he has the secret Attestation of the Spirit of Adoption, that the Worship which he performs in the House of GOD, neither springs from any selfish or worldly Motive, nor is directed by *fleshy Wisdom* to any base sinister End, but that all is done by the Grace of GOD in a holy Simplicity and godly Sincerity (*i*), with a Design, that by keeping up the Worship of the Sanctuary he might not only honour GOD himself, but invite, encourage, and assist others, to avouch the Lord to be their GOD (*k*), to love and fear Him, to obey His Voice, and cleave to Him, as the only felicitating Object of their Souls, in the full Enjoyment of whom alone they can have eternal Life.

And when a faithful Servant has thus the Comfort of knowing, that after the Example of Caleb and Joshua, he has followed the Lord fully (*l*), Is he not then in a fit Condition to meet the King of Terrors, whatever shall be the Season or Manner of his Approach?

Or if the Christian, just after he has been in the Mount with GOD, even before he comes down into the Vale of Temptation again, should at once be discharged from a State of Warfare, and ordered to take his final Farewel of the Church-Militant, that while he is in such a heavenly

(*b*) Exod. xxxiii. 12, 17. (*i*) 2 Cor. i. 12. (*k*) Deut. xxvi. 17. (*l*) Numb. xiv. 24.

venly and comfortable Frame he may immediately go and join *the Church-Triumphant*, with what powerful Succours and wonderful *Advantages* does he then meet *Death*? If such a happy and sudden *Change* may not strictly be termed a *Translation*, yet it must be very near a-kin. For though the dying Believer *drops his Body*, as *Elijah did his Mantle* (*m*), still in a happy Sense it may truly be said of him, as it was of *Enoch*, that *He walked with GOD, and was not, for GOD took him* (*n*).

But that none of the Saints may be *discouraged*, though it should be their Lot to have a *lingring Death*, let it be remembered, that the *Summit of the Servant's Blessedness* arises not from the *Manner* of his Dismission from his Work, but from his receiving that transporting *Eulogium*, when *CHRIST* Himself shall say to him, *Well done, thou good and faithful Servant, enter thou into the Joy of thy Lord* (*o*). How painful or wasting therefore, or of how long a Continuance soever, were the Diseases of his Body, which prepared the Way, and by slow Degrees brought on his Dissolution, *Blessed notwithstanding shall that Servant be, at his Lord's Coming*.

Having thus considered the Heads at first proposed, I shall now draw to a Conclusion of this Discourse, by shewing what special *Improvement* we should make of them, in a Way of Personal *APPLICATION*.

The

(*m*) 2 Kings ii. 13. (*n*) Gen. v. 24. (*o*) Mat. xxv. 21.

The important Truths I have delivered point out various *Duties* and *Exercises of Grace*, some whereof I shall briefly urge in the following Order.

i. We are called to a serious *Enquiry* into our own Case, and a close *Self-Examination*.

It is our Duty to enquire, *what Talents* we have received, *how* they have been *employed*, and whether we are prepared to give an *Account of our Stewardship* with *Comfort*.

Let me solemnly address myself to *You of this Congregation*. You have been *highly favoured* with a rich Enjoyment of the Means of Grace. It is *near Fifty Years* since some of this Church *first enjoyed* the ministerial Labours of the Deceased at Zoar Street : And none that sate under his Ministry, whether *there*, or in the *present Place* of your solemn Meetings, but must acknowledge, you have been intrusted with many *precious Talents*.

Think, Sirs, while *your Pastor* has been steadily and diligently officiating among you one Sabbath after another for Years past; Was not every Ordinance *a Talent*? every Sermon *a Talent*? yea, and every Sentence which dropt from the Lips of one whose Mouth the Lord had touched, a valuable *Talent* committed to those that heard him?

How vast then is the Sum of your Talents? and how awful must be the *Account* which you are to give? You cannot but know, that a *Day of Reckoning* is coming, and you must shortly be called to an *Account* by the Supreme Judge who searcheth the Heart, for all the Convictions about spiritual and eternal Things, that have at any Time been raised in your Minds under his faithful Ministry.— You must give an *Account*, what Use you have made of all the solemn *Warnings*, and awakening *Expostulations*, which he has opened to you *out of the Scriptures*; of all the kind, authoritative, and melting *Invitations*, which in the Name of the LORD he has given you; and of all the attracting *Declarations* of Salvation by CHRIST for humble Penitents and true Believers, which he has published agreeable to his Commission.— And further, you must also give an *Account*, what Return you have made, with Regard to the many pressing *Calls* to a humble holy Walking before GOD, with which his judicious Ministry did abound, while he was *testifying the Gospel of the Grace of GOD* among you.

Let me beseech you therefore to consider, that every one of *this Congregation* in particular, who refuses to believe in Christ, and follow Him, will at last be condemned in the most dreadful Manner, as an *unjust Steward*, as a most slothful and wicked Servant.— Again,

2. We are directed *what Method* we should take, that we may be *made faithful*.

Special and efficacious *Grace*, we have heard, is absolutely necessary to make us faithful. And none can warrantably expect to be *Partakers of this Grace*, who do not humbly *ask* and *seek it* at the Door of Mercy. This plainly teaches us *our Duty*, and directs us to seek the *Lord*, while he may be found, and to call upon Him, while he is near (*p*). He has declared, that He will give the *Holy Spirit unto them that ask him* (*q*): And it is certain, that if any Man have not the *Spirit of Christ*, he is none of His (*r*), none of His *faithful Servants*. Wait therefore for the *Promise of the Father*, and make it your Request, that He would quicken you by *His Spirit*.

— Be fully assured, my Friends, that the Person who has not the *Spirit*, is  *sensual* (*s*), and *cannot be faithful*: And the Man that is *prayerless* at his *LORD's Coming*, *cannot be found doing* as his *LORD required*. None of you can pretend, that in this Point you know not the *Will of your LORD*: If therefore you neglect what He has given you in Charge, and will not prepare to meet Him, you must suffer the sorest Punishment, for you shall be beaten with many *Stripes* (*t*). Let us then daily pray, that our *GOD* would pour upon us the *Spirit of Grace and Supplication* (*u*), or we cannot be *faithful*. — But further,

3. We are strongly obliged to make all possible Returns of *Gratitude and Praise* for *redeeming Love*.  
Were

(*p*) Isai. iv. 6.    (*q*) Luk. xi. 13.    (*r*) Rom. viii. 9.

(*s*) Jude, ver. 19.    (*t*) Luk. xii. 47.    (*u*) Zech. xiii. 10.

Were all the valuable *Talents* given to our Nature at its Creation, *embezzled* and lost through the *Unfaithfulness* of our common Parent and publick Representative, *the First Adam*, How *thankful* then should we be for *JESUS CHRIST, the Second Adam*, who is *the Lord from Heaven* (*w*)? He is the infinitely glorious *Redeemer*, who through his amazing Condescension, in Love to his People, *restored* that which he took not away (*x*). He has wrought out, and brought in an *everlasting Righteousness* (*y*), which *justifies every Believer* from all his Iniquities and *Unfaithfulness*;—both from the *original Unfaithfulness*, which according to the righteous Constitution of the *first Covenant* is justly *imputed* to our Nature, and is equally *charged* upon every one of the human Race, while he remains in a State of Impenitence and Unbelief;—and like wise from all those particular Instances of *actual Unfaithfulness*, of which the Believer is convinced he has been guilty in his own individual Person, and which he knows are *more than can be numbered*.

Now must we not all agree, that we can never be *thankful* enough for this glorious *Redeemer*, and His *perfect Righteousness*: Especially, when we consider, that though every *unjust Steward* will be *condemned* for his *Unfaithfulness* and Sin; yet among all the Sons of *fallen Adam* there is not any one *faithful Servant*, that can

be justified at the Bar of GOD by his own Works : No, whatever be the Exactness and Faithfulness with which he performs them. So that every real Christian is undoubtedly of the like Sentiments with Job, and will be ever ready to adopt his Language, saying, *If I be wicked, Wo unto me ; and if I be righteous, yet will I not lift up my Head* (z).

All true Believers then hold themselves eternally bound to offer the highest *Praises* to the SACRED THREE : To the FATHER, who sent His Son to be the *Propitiation for our Sins* : To the SON, who by His *Obedience unto Death* has made a real and compleat *Atonement* : And to the infinitely blessed SPIRIT, who enables us by Faith to receive the *Atonement* (a) ; and to rely upon it, and plead it, as the *only Foundation* of our Hope of Acceptance with GOD.

And this leads me to add, that by the Doctrines we have now heard,

4. We are excited to an humble *Admiration* of the *rich Grace* which GOD bestows on His *faithful Servants*.

It has been already shewn from the Scriptures, that the *Grace of GOD* is the proper, efficient, and immediate *Cause* of all the *Faithfulness* found in any of His Servants. And it is very natural and just from hence to infer, that Believers are bound to *admire* and *adore* that *Grace*, which makes *themselves or others* faithful.

Here

(z) Job x. 15.

(a) Rom. v. 11.

Here I am persuaded, the Hint is no sooner given with Regard to our *admiring the Grace* which makes others *faithful*, but You of this *Congregation* will be presently saying within yourselves, There was in Truth great Reason to *admire the Grace* bestowed upon your *Pastor*; whom God raised up, fitted for his Work, *put into the Ministry*, and made *for you*, as *Epaphras* was for the *Colossians* (*b*), *a faithful Minister of Christ*.

It is not for me, I confess, to launch out in *Praise of the Deceased*. Such a Practice in *funeral Discourses*, I have been assured from some of his own Family, was *his Aversion*. And yet I cannot think, that any *Restriction* I am under should *wholly prevent* my taking Notice of some remarkable and uncommon *Instances of Faithfulness*, both in his *private Life*, and *publick Ministry*: Especially, since the *just Relation* of these Things may greatly redound to the *Praise of the Glory of the Grace of God*. Nor will it I presume be thought culpable in me, to relate in this *publick Manner* *some Passages*, which upon certain Occasions for very weighty Reasons he has modestly dropped *concerning himself*, in a free Conversation with *intimate Friends*, or in the *Prefence of young Students*, for their Direction, *Quicken*ing, or *Encouragement*.

And since I speak upon good Grounds, I apprehend I may now justly take the Liberty to say, that after he was somewhat advanced in

Youth, he saw himself obliged to make a right Use of the Talents which GOD had given him: And being endued with a very strong Memory, he thought it his Duty to make it a secret Repository of the Words of Divine Revelation.

Accordingly he treasured up a larger Portion of the Scriptures, than perhaps any one besides, whom we have known, ever did. For there are some who can assure us, they had the Account immediately from himself, that he had committed to Memory not a few whole Books, both of the Old Testament, and the New \*. When he mentioned this, he named distinctly Job, Psalms, Proverbs, Ecclesiastes, Iсаiah, and Je-remiah, with all the minor Prophets; and every one of the Epistles likewise in the New Testament, with the Book of the Revelation. And that he might carefully retain the whole of what he had thus learnt, he declared, it was his Practice to repeat them memoriter once a Year.—

The special Reason or Motive, which he assigned for his entering upon this Method, deserves a particular Notice. He began it in the younger Part of Life, when being under a deep Sense of the Evil of Sin, and his Mind sadly ignorant of GOD's Way of Salvation by the Righteousness of the glorious M<sup>s</sup>iah, or being in the Dark as to his own personal Interest in it, he was sorely distressed with Fears, that Hell must be his Portion.

\* The Account inserted in this Paragraph was not mentioned when the Sermon was preached, as I had not then received the particular and certain Information, or at least not the full and satisfactory Evidence of the Truth of it, which since I have.

on. At that Time it was put into his Heart, that if he *must go to Hell*, he would endeavour to *carry with him* as much of *the Word of GOD* as possibly he could.——And it seems to me to have been *a secret latent Principle* of the *Fear and Love of GOD*, that established him in this Purpose. For it looks as if he desired to have a Supply of *Scripture Materials* for his Mind to work upon, chusing it should ever be employed in recollecting and reflecting upon *those Records*, that thereby if possible it might be kept from *blaspheming GOD*, like the rest of the Spirits in the infernal Prison.——But the *Grace* which thus engaged him to store up *the holy Scriptures*, at length blessed them to be the means of making him *wise to Salvation, through Faith which is in Christ Jesus.*

Besides a strong Memory, the *Doctor* was favoured with very pregnant *Natural Parts*, and good *Intellectual Abilities*. He was indulged likewise, though not with a very robust, yet with a pretty firm and healthful *Constitution of Body*. These Privileges disposed and enabled him to be diligent in his *Application to Learning*, in a Manner and to a Degree very uncommon. For upon different Occasions I have heard him more than once or twice say, “ That in the vigorous Part of Life it was *his Custom* for some Space, *to sit up* frequently *whole Nights*, generally two, and sometimes three in a Week the Year round.” Part of the Night he spent in *religious Exercises*, and the rest of it (as Duty and Occasion required,) in Divine, Philosophical,

cal, Polemical, and other *learned Studies*, which he thought might be helpful to him in the *Work of the Ministry*.

After this Account of himself, we need not be surprized to hear, that one of his Capacity, Learning, and Application, should at length be able to say, as he did, “that there were *very few*, if any of the *Books*, wrote by the ancient *Greeks*, and handed down to our Times, “but what *he had read* in their own Language.” Hereby he acquired great Skill, and a happy Dexterity, in taking *Spoils from the Heathens*, and bringing them into the *Service of the Sanctuary*. The *Greek* being the Language in which the *New Testament* was originally written, he was peculiarly careful to be more *Master of that*, than of any other *Tongue of the Gentiles* whatever. And the *LORD* helped him to make *a wise and faithful Use* of all his *critical Knowledge* in that, or any other of the learned Languages.

In his Account of Things, *Time* was a most precious *Talent*. This he improved by great Diligence in his *Study*, and by a chearful unwearyed *Attendance* upon the *publick* and stated, as well as *private* and occasional *Functions* of his *Pastoral Office*. He took the Pains to *read over* the Works, both of the *Greek* and *Latin Fathers*; and patiently submitted to the tedious Drudgery of getting a pretty full Knowledge of the artful and corrupt Writings of the *Adversaries of the Truth*, whether of former or later Times; particularly those of *Bellarmin*, of *Thomas Aquinas*, and others of chief Note in the *Church*

*Church of Rome.* Hence he was able to set the State of the *Controversy* between the *Protestants* and the *Papists*, in a clear Light: And when he had pressed the most specious Arguments and Objections against the *Protestant Religion*, with all the Weight the *Adversaries* themselves could urge them, he was so richly furnished with the *Doctrines of Scripture*, and the great Things which GOD has written to us in his Law, that by the Hammer and Spirit of the Word he could, under the Divine Authority, with great Judgment and a very forcible Way of Reasoning, utterly demolish the whole Fabrick treacherously erected by the *Antickristian Builders*.

His Zeal for the *Protestant Doctrines* of the *Reformation*, and his Care in his *Preaching* to lay low the *Haughtiness of Men*, to exalt the *Riches of Free Grace*, and to guard against all *Antinomian*, as well as *Arminian* and *Arian Errors*, were well known to You who had the Privilege of his *stated Ministry*, and clearly manifested in the Part he bore in the *Merchant's antient Lecture* at *Pinners-Hall*, and in the Lord's Day Evening *Catechetical Exercises*, which for some Years were carried on in *Lime-Street*, and of late at *Little St. Helen's*.—His uniform Zeal was discovered also in his private *Lectures in Divinity* to the Students in the *Academy* at *Plaisterer's-Hall*.—And I cannot but suppose, that many of you are acquainted with the excellent little Piece upon the *Godhead of CHRIST*, entitled, *The Exalted Saviour*; which he wrote

at

at a Time, when *Arianism* was coming in like a Flood, even among the *Dissenters*.

I shall only add concerning him, that they who were most intimately acquainted with him, esteemed him to be a good *Pattern* of real and universal *Benevolence* to Mankind, especially to the Souls of Men ; of true *Gospel-Charity*, or unfeigned *Love* to the Brotherhood, and of *Christian Forbearance* towards all that needed it : While at the same Time he was in a very humble, becoming, and exemplary Manner *valiant for the Truth*, standing up in the faithful Publication and Defence of it to the End of his Days. And You, with All that knew him, must allow, that he has ever acted agreeable to the Profession he made, above Thirty Years ago, in his *Dedication to this Church*, of that excellent and judicious Piece of his before mentioned : In which he says expressly, “ I have never been “ shy, or shunned to disclose the Counsels of “ GOD ; nor do I seek to shelter and cloak my “ Opinions in ambiguous Phrases, and unsatisfactory Expressions : But, after painful Study, and diligent Disquisition, what unquestionably to me appears to be the Mind and Meaning of GOD, with all Frankness I readily represent unto you, in the properest and plainest Words I can choose most clearly to reveal, and most determinately to distinguish my Sense.” A noble Pattern ! Highly worthy of the Imitation of *All the Ministers of JESUS CHRIST*. And you that heard his heavenly Discourse, delivered to this Church but a very

a very few Hours before his Death, upon those Words in *1 Pet. v. 7.* *Casting all your Care upon Him, for He careth for you* (in which, as it now appears, Providence had allotted he should give his solemn *parting Advice* to the Congregation :) You, I am perswaded, can think no other, but that *when his Lord came, He found him so doing.*

These Things I have mentioned, not to *extol* the Name or Memory of *the Deceased*, but to *exalt* the *rich and free Grace* of GOD ; to the humble *Admiration* whereof, you know, *your faithful Pastor* both by his Instructions, and his Example, did constantly invite you. For he was forward to *acknowledge* expressly, as the *Apostle* did, with Regard to all his abundant Labours, *Yet not I, but the Grace of GOD which was with me (c).*

And if any of us have seen and *tasted that the Lord is gracious (d)*, we cannot but own with the like holy *Admiration*, that it is *rich Grace indeed*, which GOD bestows upon *all His faithful Servants*. It is *Grace and Favour*, that gives them *all their Talents*, and all their Inclination or Opportunity of improving them. It is *free Grace*, which first *makes them faithful*, and then *keeps them so* ; which strengthens them in all their Duty, Work, and Service, and in all their Attempts to honour GOD : Surely then it must be *rich Grace*, which through the *Redemption that is in Jesus Christ*, mercifully *accepts* and highly *promotes* the *faithful Servant* ;

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who

(c) *1 Cor. xv. 10.* (d) *1 Pet. ii. 3.*

who at best was but *unprofitable*, and whose Language to Eternity will be answerable to that of the royal Prophet, when he said to the LORD, *All Things come of Thee, and of thine own have we given Thee* (e). This will for ever be the Declaration; which all the Saints will humbly make before GOD, “ We never had any Thing “ but what was thine own, wherewith to serve “ or honour Thee.” And when Glory shall at last be conferred upon that *blessed Servant*, whom Grace alone had rendered faithful, what can be said, but that such is the marvellous Loving Kindness, and such the boundless Mercy of GOD to his Servants, that they receive Grace for Grace, that is, a *gracious Reward* after a *Faithfulness* in His Service, which His Grace alone could produce. And as it will to Eternity, so let it now be the joyful Shout of the Saints, *Grace, Grace*(f): For as Grace laid the Foundation, so Grace must lay the Head-Stone, in the great Work of Man’s Salvation.—But to conclude,

5. *Lastly*, By what we have heard we are bound to be faithful in All Things.

It is our Duty to be *faithful*, in every Situation and Circumstance in Life; *faithful to GOD*, and *faithful to Man*. Here remember, though none can be *faithful to GOD*, unless it be their daily Study, Care, and Practice to be *faithful unto Men*; yet Persons may be *faithful unto Men*, so far as human Laws are concerned, and not be

(e) 1 Chron. xxix, 14. (f) Zech. iv. 7.

*be faithful unto GOD:* But if we would be GOD's Servants, and be counted *faithful*, we must be upright in All Things; *seeking first the Kingdom of GOD, and His Righteousness* (g); *doing every thing heartily, as unto the Lord* (b); *living, not unto ourselves, but unto Him who died for us* (i); and endeavouring to make the best Improvement of our Health and Strength, and all our Talents.

Particularly, both the *Word* and *Providence* of GOD do unitedly call upon us, to *redeem our Time* (k); and *not to be slothful* in the important Concerns of GOD's Glory and our own Salvation, but to be *fervent in Spirit, serving the Lord* (l) with the utmost Diligence; for *the Night cometh, wherein no Man can work* (m): And we see, it may come *very suddenly*.— Lamenting therefore past Unfaithfulness, let us endeavour to make *a better Use* than ever of *the Lord's Day*, and of those Hours in *every Day*, which ought to be *sacred* to the Worship of GOD, and the Exercises of Religion. Be careful to *glorify GOD in your Body, and in your Spirit* (n), to honour *Him with your Substance* (o), and with all your Talents, and to *walk in the Fear of the Lord* at all Times. And as those who wait for his Coming, *gird up the Loins of your Mind, be sober, and hope to the End, for the Grace that is to be brought unto every Believer at the Revelation of Jesus Christ* (p). Finally,

(g) Mat. vi. 33. (b) Col. iii. 23. (i) 2 Cor. v. 15.

(k) Eph. v. 16. (l) Rom. xii. 11. (m) John ix. 4.

(n) 1 Cor. vi. 20. (o) Prov. iii. 9. (p) 1 Pet. i. 13.

Finally, my Brethren, *stand fast in the Lord* (q), holding *Faith and a good Conscience* (r). And “as Your Watchman thought it his Duty in Faithfulness, (as he himself told You in his *Dedication*,) to forecast for your Safety, and upon Apprehension of approaching Evils to blow the Trumpet in *Zion*: So do You think it yours to take the Alarm, and carefully guard against all threatening Dangers which arise from infectious Principles, as well as those that for ever accompany irreligious Practices.” And let me beseech You, in the Words of the Apostle, that You *forsake not the assembling of yourselves together*, but *provoke one another unto Love and good Works* (s). Watch against all Dissensions and Divisions, and *endeavour to keep the Unity of the Spirit in the Bond of Peace* (t). Be not *Children, tossed to and fro with every Wind of Doctrine* (u), but let your Heart be established with *Grace* (w). Let every one that has sate under the *Doctor's Ministry*, and every one of us now before the *LORD*, ever dread to *compass GOD about with Lies and Deceit* (x): But let us plead for *Grace*, to make us *faithful with the Saints*; and being *found so at our LORD's Coming*, we shall assuredly be *eternally blessed*, and shall receive a *Crown of Life*. AMEN.

(q) Phil. iv. 1. (r) 1 Tim. i. 19. (s) Heb. x. 24, 25.

(t) Eph. iv. 3. (u) Eph. iv. 14. (w) Heb. xiii. 9.

(x) Hos. xi. 12.

A

# Funeral Oration,

Spoken over the

## G R A V E

Of the REVEREND

*Dr. ZEPHANIAH MARRYAT,*

By *THOMAS TOWLE.*

**H**AD another, an elder or a fitter Person been appointed for *this Service* it would have been pleasing to me and I am persuaded much more advantageous to you: But as my *Regard for him at whose Grave we now stand, with the repeated Request of his Relict and Family brought me hither*, I presume no one will put an unfavourable Construction on my appearing on this Occasion, though I am so much *his Junior*, and was not many Years ago *his Pupil.*

*Time would fail me* was I to enter minutely into the Character of *this truly great and excellent Man*, nay in so doing I should act *inconsistent with his own Disposition*, since he neither  
H desired

desir'd nor esteem'd the Applauses of Men. However I am of Opinion that his peculiarly publick Station in Life, and the many Obligations I am under to him would render my entire Silence upon this Head very unreasonable, very criminal.

He was favoured by Heaven with uncommonly excellent *natural Abilities*. For a quick Apprehension, a fruitful Imagination, a solid Judgment, a retentive Memory, with a peculiarly lively and nervous Elocution, he had (I think I do not express myself too strongly when I say) not many *Equals*, hardly *any Superiors*. Such Parts as these are indeed often a Snare tempting those who are distinguished with them to Sloth and Indolence, but *thus* they were no Snares or Temptations to him; for he was not only a Man of great Abilities, but of so uncommon Application, that he has been frequently heard to say, that in the younger Part of Life it was usual with him to study twelve, sometimes fourteen, nay sixteen Hours every Day. From *these Abilities*, and from *this Application*, great Things (by the Blessing of God) might well be expected. Accordingly he did attain to a very large Extent of *Knowledge both humane and divine*, to *so great a Share of it*, that (if my Information be right, and I have the utmost Reason to think it is) he has been spoken of as *an uncommon Scholar* by some who are even to this Day among *the brightest Ornaments* of the learned World.

*These Abilities, and these Acquirements were happily sanctified. The God of Nature and Providence*

*Providence* bestow'd them, and as *the GOD of Grace* gave them *a spiritual and religious Turn*. *This* being the Mercy of our deceased Friend, he (though he might, and without doubt would have appear'd in *the other learned Professions* with great Advantage) chose rather the more difficult and arduous Character of a *Divine*, preferring the too much despised though very honourable Name of *Minister of the Gospel of Jesus Christ*, to that of *the able Lawyer*, or *the skilful Physician*.

For many Years he sustain'd *this Character* in great *Obscurity*, but even *then* he discharg'd his Duty in such a manner as gain'd him an high Place in the Esteem of those who knew his Person and attended his Labours. Nor during *that Period of Retirement* was his Worth confin'd to *his own Congregation*, so far from it, that he gave *the World* a Specimen of his Abilities as *a Divine*, by publishing, in Defence of one of the most important Articles of our holy Religion, *the proper Divinity of our blessed Saviour*, at a Time when it met with peculiar Contempt and Opposition \*.

At length it pleas'd God to *call him from that Retirement*, in which he would willingly have spent the Remainder of his Days : Nor was *this* at all to his Discredit; for he approv'd himself *as a Preacher* to many of the most judicious and experi-

\* In the above Paragraph I refer to that little Piece which the Doctor published in the Year 1719, and which was very justly entitled, *The exalted Saviour*; for therein our divine Mediator was exalted indeed.

enc'd Christians in *the neighbouring Metropolis*\*. And truly I cannot help taking this Opportunity of saying, that notwithstanding *the Disadvantage with which the Manner of his Delivery was attended*, it was scarcely possible (such were the Sprightliness of his Thoughts, the Propriety of his Ideas, the Aptness of his Figures, and the Energy of his Expressions) for any one who heard him with Seriousness and Attention, to go away without Improvement. And *this* was the less to be wonder'd at, as his Heart was very deeply impress'd with a Sense of the Excellency and Importance of his Work, so impress'd with it, that he dreaded the Thought of being laid aside from ministerial Service. And it pleased the Sovereign Disposer of Life and Death to gratify his Servant, by continuing him employed and active to *the very last*; for as to him *Preaching* and *Dying* were at the Distance of only *a few Hours* from each other.

But the Character of *a Minister* was not *the only one* for which Providence had furnish'd or design'd him. Accordingly on the Decease of a very learned and excellent Person †, who had directed the Studies of young Men educating for the Ministry, (being urged by *the repeated Sollicitations* of those who then had the Direction of such publick Concerns) he consented to become *Divinity Professor*. And as to his Behaviour in *that* important and difficult Station, I shall only say, that he so conducted himself as that he gain'd the Affections of all who studied under him, and became (by the Blessing of GOD) happily

\* This Oration was delivered at the Burial Ground belonging to the Doctor's Meeting-Place in Southwark.

† The late Reverend Mr. John Hubbard.

happily successful for sending into the Ministry several *able* and useful *Ministers of the New Testament.*

His *Temper* was naturally inclin'd to Chearfulness and Pleasantry, and *this* indeed expos'd him to the Censures of the Sour and Ill-natur'd, but gain'd him the Esteem of thinking Persons; as well it might, since his Pleasantry and Chearfulness plainly shew'd that he was free from those unreasonable and odious Designs which are often conceal'd under an austere Look and demure Behaviour.

In *civil Life* he behav'd with an amiable and engaging Propriety, approving himself to all who took Notice of his Conduct, the indulgent Husband, the tender Parent, the good Master, and the faithful Friend.

When he came to *the Close of Life*, he was resign'd, nay *chearful*. He was so far freed from *the Fear of Death*, that he spoke of it in Terms of the utmost Familiarity, and even when that Blow was given which ended in the Dissolution of his mortal Frame, he still retain'd the same Composure and Chearfulness of Spirit, saying, "That he was going to *Heaven*;" and (with a Smile upon his Countenance) asking a *Friend* who stood near him "If he would accompany him thither;" thus suggesting how largely he partook of the Serenity and Benevolence of *that happy Region.*

Such was *the excellent Man* to whose *Interment* we are now Witnesses. And what remains? but that adoring the Sovereignty of that great Being

Being *who takes away whom, when, and as he pleases*, we endeavour to collect from his Removal all those Hints which so striking and alarming a Providence is suited to suggest.

You, my dear Friend, who had the Honour of standing in the Relation of *a Son* to this excellent Person, will, I am persuaded, permit me to take this Opportunity of reminding you that you should account it an inestimable Mercy to have descended from such *a Parent*, and that you should be thankful to God who continued him with you till your Arrival at Manhood, and Settlement in Life; but then you will allow me to suggest also, that *these* Favours (if you misimprove them) will be attended with unspeakably alarming and dreadful Consequences. Let it then be your Concern to be *a Follower of* your deceased Father, *as far as he was a Follower of Christ*, for no farther, I am firmly persuaded, would he have *advis'd*, or *wish'd* you to follow him.

As I see *many of his Church and Congregation* come to attend their deceased Minister to *his long Home*, it surely would be inexcusable should I neglect saying, that his Removal loudly, very loudly addresses *them*. Do you ask me, *my Christian Friends*, what are the Lessons you should learn from it? The Answer is obvious. You should be quicken'd in *Thankfulness* to God who settled so excellent a Man among you, continued him with you, even notwithstanding he had Offers in a secular Way much more advantageous, and

and made his Ministrations of any Advantage to your Souls. You should be awaken'd to an *Enquiry*, whether there have not been those Sins found among you which have hast'ned his Removal? You should be excited to *lament* every particular in which you have slighted or misimproved his valuable Labours. And now he is gone, and *the Places which knew him shall know him no more*, you should be quicken'd to act in just such a Manner as it is reasonable to suppose he would advise you to demean yourselves, were he now to rise from his Grave and speak to you. Particularly you should be stirr'd up to adhere steadfastly to *those sacred Principles of evangelical Truth*, which he thoroughly believed, and zealously defended, to continue together without *dividing*, and without *dispersing*; to exercise a steady Faith in that Jesus, who (though *under Shepherds die*) lives the great Shepherd of his Church still; and to seek to him that he would introduce and settle among you *a Workman that needeth not to be askam'd, rightly dividing the Word of Truth*, leaving the Time and Way of doing it to his own infinite Wisdom and Grace.

Since many of you who were under his Care with a View to the Ministry are, I observe, collected on this mournful Occasion, I cannot help making thus publickly, an honourable Mention of that dutiful, and affectionate Manner in which I have often heard him with Pleasure say you behav'd towards him while he was among you; and I think it my Duty to remind you also, that it

it is now incumbent on you, to give Evidence that your Affection for him has not died with him, by endeavouring to imitate him in every Thing amiable and praise-worthy, especially in *that close Application to Study* for which he was eminent, and from whence alone, under God, you can form a reasonable Hope of *being* and *doing* what he *was*, and what he *did*. And while I would have *you* improve the present Providence, I would have *my own Soul* so far improve it, as to be quicken'd by the Removal of one whom I so dearly lov'd, to greater Diligence and Zeal in *working while it is Day*, as not knowing how soon *the Night may come upon me*; *that Night in which no Man can work*. Surely what is now beheld suggests many instructive and important Lessons to *all present*. It should lead us *all* to *hate Sin*, to which it is owing that Death is known in our World. It should excite us to *love the Lord Jesus, who has abolished Death, and brought Life and Immortality to Light by his Gospel*. It should awaken us to endeavour *the best Improvement* of the Labours of our Ministers while we enjoy them, since the Instance before us plainly shows, that *the very ablest Preachers* are equally mortal with *those who bear them*. It should excite to constant *Prayer*, that He who has the Stores of Omnipotence at his Disposal, would pour out *a double Portion of his Spirit* on *surviving Ministers*, and on *those who are training up* to sustain that important and honourable Character. And it should enliven us to be earnest in

in our Addresses at the Throne of Grace, that we may be *prepar'd* to meet Death at *what Time*, or in *what Way* soever it comes to us. And let *those of us who have good Ground to hope that we are in some measure prepar'd* for that great Alteration which we see daily passing on our Fellow-Creatures, learn from what we see to conclude, that the Troubles of this mortal Life shall not last always, but that as certainly as our deceased Friend *has*, we *shall* have our Dismission from the present State of Sin and Changes : Our Souls, like *his*, shall wing their Way to the World of Glory, and our Bodies share in the Triumphs of that blessed Morning when *this breathless Corps*, over which we now stand, and when *the Bodies of all Believers* shall be raised, by the Almighty Power of their returning Saviour, from the Dust of Death, glorious and immortal. *Seeing then that we look for such Things, let us be diligent, that we may be found of him in Peace, without Spot, and blameless;* and till the Arrival of that blessed Period, *let us, my beloved Brethren, be stedfast, immovable, always abounding in the Work of the Lord, as knowing that then it will appear with Honour to God, and Transport to ourselves, that our feeble and undeserving Labours have not been in vain.*



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